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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

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New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

Part II.—SYNTAX.

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PART THIRD.

SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

THE SUBJECT.

§ 244. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1: 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, צִנֹּחַ לַצַּדִּיק לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לֹא־טָהוֹר טָהָא *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, **לֹא הַמֵּתִים יְהַלְלֵהוּ**, *the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. **בֶּן** in a partitive sense, **יָצְאוּ בְנֵי־הָעָם** *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense **הָיָה וַיָּבֹאוּ מִכָּתָף** *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison **כְּצֶלֶה** (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. **אֵין כְּצֶלֶה כְּבָהֵז** *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or **וְיָשָׁר** ... **בֶּן** in the sense of *both ... and* **בְּעוֹף הַשָּׁמַיִם וְבַּבְּהֵמָה הָרְגוּ** *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition **לְ** *to*, **טוֹב לְתוֹדֹת** (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition **טוֹב וַיִּזְמֹר** (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun **אֵין לְאִישׁ הַיָּחִיד הַזֶּה לְבָד** *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, **נָפְלוּ בְנֵי־הָעָם** *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, **הֲיֵשֶׁת עִמָּךְ** *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, **אֵלֶּה יִלְוֶהָ** (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. **וְאֵלֶּיךָ** in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, *עֲלֵי-יָדֶיךָ* scil. *עָלֶיךָ*. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, *וַיֹּאמְרוּ לְשָׁאֵל* and they told Saul 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, *קָרָא שְׁמֶהּ בָּבֶל* one called its name Babel, i. e. its name was called Babel Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, *לֹא-תַעֲשֶׂה-לָּךְ צַפֵּס* thou shalt not make unto thee a graven image Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., *הַבִּיטָה לְמוֹפֶת-לְפָנֶיךָ* apply thine heart unto instruction Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes *אִישׁ אֶחָד* *man* is used as an indefinite subject, *אִישׁ אֶחָד יִסְמְרֵם* if a man (i. e. any one) can count Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thubb), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb *וְשֹׁמֵר הַשְׁמִיעַ* and the hearer shall hear 2 Sam. 17: 9, *הַחֲרֹשִׁים הִחְרְשׁוּ* ploughers ploughed Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun *וְהָיָה מֶלֶךְ* and a king shall reign Jer. 23: 5, Am. 9: 1, comp. *כִּי-יָמָּה הָיָה* the death of him that dieth Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb *אֲדַבֵּר אֶת-אֲשֶׁר אֲדַבֵּר הָבֵר* I shall speak whatever word I shall speak Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular שָׁמָּה, שָׁמָּהּ *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural שָׁמָּה, שָׁמָּהּ *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing שָׁמָּה שָׁמָּהּ *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, שָׁמָּה שָׁמָּהּ *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase שָׁמָּה *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or שָׁמָּה שָׁמָּהּ Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law שָׁמָּה *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other constructions שָׁמָּה Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Dent. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Dent. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, שָׁמָּה שָׁמָּהּ *let it not be grievous in thy sight* Gen. 21: 12, שָׁמָּה שָׁמָּהּ *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, וַתֵּצַר לְיִשְׂרָאֵל *and Israel was distressed* lit. *it was strait to Israel* Judg 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres וַיְהִיָּה *and it shall be* or *come to pass* Gen. 4: 14, נִדְרִי Gen. 12: 11, כֵּן *it is enough* Deut. 3: 26, קָשָׁה *it is hard* Deut. 15: 18, נֶאֱחָז *and it was light* 2 Sam. 2: 32, תִּהְיֶהָ לָּךְ *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by לְ *to*, so, הִיָּיְתָה לְךָ Gen. 40: 14, לִי Ruth 1: 13, לֹא הָיָה לְיִשְׂרָאֵל קָשָׁה 1 Sam. 16: 23, לְךָ 1 Kin. 1: 1, 2, לִי Job 3: 13, הִנֵּה לְךָ Prov. 24: 25. So in passive verbs תִּהְיֶהָ Cant. 8: 8, הִיָּיְתָה *it is done*, all is over Mic. 2: 4, הִנֵּי *it is sifted*, one sifts Am. 9: 9, נִרְפָּא *it is healed to us*, we are healed Isa. 53: 5, יִבָּלֵעַ הַמֶּלֶךְ *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence מָצָא מָוֶת מַלְאָכָא Mal. 1: 11 (though followed by הִיָּיְתָה), and so when the object is a clause הָיָה גֵּן גֶּן Gen. 22: 14, הָיָה נָחֻם Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix בָּחֲבוּיָהּ *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus הָיָה לוֹ *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while הָיָה לוֹ *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; הִיָּיְתָה *it shall be* viz. the act just mentioned Gen. 21: 30; הָיָה לוֹ *and it became a custom* viz. what is immediately added Judg. 11: 39; הָיָה לוֹ 2 Sam. 13: 39, whether לְ be supplied *it ceased to David* viz. his hostility to Absalom, or בָּלֵהָ be taken in the sense of פָּלָא *it withheld David* from his hostility that he was comforted etc.; so הָיָה לוֹ Ps. 69: 32, הָיָה לוֹ Jer. 7: 31, הָיָה לוֹ Ezek. 12: 25, which in ver. 28 takes as its object הָיָה לוֹ Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs הָיָה לוֹ *it is tempestuous* Ps. 50: 3, הָיָה לוֹ *it snows* 68: 15, הָיָה לוֹ *it rains* Am. 4: 7.

THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, לָמָּה בָּרַעְתִּי וְנָפְלוּ וְאֵלֵינוּ קָמָה *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context *תָּוֹדַעְתָּ* *thou knowest* (whether others do or not) Ps. 69: 6, 20, *אֲנִי אֶמְלֹךְ* *I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, *נָתַתִּי* *I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. *חָטִיתִּי* *I have sinned* 2 Sam. 24: 17 with *הִיא אֲנִי הַחֹטֵאת* *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle *כִּי* *also* Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, *כִּי* *too* Lev. 26: 24, or *כִּי* *only* Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Dent. 5: 24, 1 Sam. 28: 22, jussive or future with *אֲנִי* Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragoric future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, *יְהוָה הוּא הָאֱלֹהִים* *Jehovah, he is the God* 1 Kin. 18: 39, *הוּא יְהוָה* *the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, *אֲנִי הוּא מְחַתֵּת* *I, this person and no other, equivalent to I myself am blotting out* Isa. 43: 25, 51: 12; *הוּא הוּא כְּמִי תִּפְגַּע* *shalt thou, such an one as thou art, be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard *הוּא* as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

I am he who *blotteth out* etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4, and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, דָּם הָיָא הַזֶּה *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בָּתֵּי עִיר הַלְלוֹם הֵיאָ אֲחֵיהֶם *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul* or *person*, אִישׁ *a man*, אָדָם or אֲנָשִׁים *a man*; the reflexive *self* by נֶפֶשׁ with the proper suffix בִּנְיָמִי *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶחָד *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by זֶה...הַהוּא Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...אֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by הַזֶּה *bone* or *substance* הַזֶּה הַיּוֹם *the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הֵיאָ Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הֵנֵּה *lit. they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject הַקֶּלֶד הַשָּׁמַיִם וְהָאָרֶץ *and the heavens and the earth* and הָרָקִיעַ וְכָל צְבָאָם *and all their host* were finished Gen. 2: 1, וְאֲנִי וְהַאֲדָמָה *and I and the land* will go Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אֲרִיָּה *a lion*, one of the species, Gen. 49: 9; הָאֲרִיָּה *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, and *God said, Let there be רָקִיעַ a firmament, etc., and God made הָרָקִיעַ the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; עֵץ...אֵשׁ Ex. 13: 21, but הָעֵץ...הָאֵשׁ ver. 22, first אֵשׁ then הָאֵשׁ Num. 19: 14; אֵשׁ Judg. 1: 24, but הָאֵשׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, אֲשֶׁר־לֹא הֵלֵךְ וְג' *blessed is the man who has not walked, etc.*, Ps. 1: 1, an adjective הַמְּאֹרֶת *the greater light*, הַקָּטָן *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הַהָר *this mountain*, הַהָר הַהוּא *that mountain*, or any descriptive phrase הָאֵיל בְּעַל הַקַּרְנַיִם *the two-horned ram* Dan. 8: 6, הַמִּזְבֵּחַ עַל-פְּנֵי הַיְשִׁיל הַבְּיָת *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "*the man who has not walked in the counsel of wicked persons*" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּלִבָּאֵי וְג' and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Dent. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *הָיָה מָחָר* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשִּׁטָּח the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחַלֹּץ the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to הַרְאָה the (well known) seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *הַהָר...בְּמִצְרַיִם in the (not a) mountain...in the (not a) cave* Gen. 19: 30, *הַמִּלְּיָן the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַתְּשִׁבָּה the thorn-bush* such as grew in the desert Ex. 3: 2, *הַאֹהֶל the tent*, viz. the one used for the purpose Ex. 33: 7, *הַיָּלָד the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַחִשְׁבִּית the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַמַּלְאָכָה the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הַיָּמָה the woman* who belonged in the house, *הַמְּכִיכָה the cover* which she had or which was commonly used for the purpose; *הַמִּצְרַיִם the well known Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *הַצִּדָּה the leprosy* Lev. 13: 2 or *הַחֲסִידָה* ver. 12, *with blindness* *הַחֲסִידָה* Gen. 19: 11, *הַחֲסִידָה* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Dent. 28: 27; so mental states *הַחֲסִידָה* and *הַחֲסִידָה* *madness*, *הַחֲסִידָה* and *הַחֲסִידָה* *astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַמַּלְאָכָה the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַחֲסִידָה the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἔλαμβανεν Δαυὶδ τὴν κithάραν*. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, *הַיּוֹם the day* i. e. that which is now passing, *to-day* Gen. 4: 14, *הַלַּיְלָה the night* i. e. *to-night* Gen. 30: 15, *הַשָּׁנָה the year* i. e. *this year* Jer. 28: 16, *הַזֶּמֶן the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַזֶּמֶן הַזֶּה* Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. בְּזֶה at *this time, now* Judg. 13: 23, but *at the time* of the action here supposed i. e. *then*, in that case Judg. 21: 22, *at the proper time* Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each, he offered a bullock and a ram* בַּמִּזְבֵּיחַ on the altar i. e. on each of the seven altars Num. 23: 2, *I hid a hundred men fifty by fifty* בַּמְצֻלֹת in the cave i. e. in each cave 1 Kin. 18: 13, לְאִישׁ to the man i. e. each man Gen. 45: 22, לְבַיִת for the house i. e. each house Ex. 12: 3, לְיוֹם for the day i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, לְאִישׁ to a man i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת the house viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, הָאֱלֹהִים the Lord Isa. 1: 24, הָאֱלֹהִים the (true) God, הַשָּׁמַיִם the heavens, הָאָרֶץ the earth Gen. 1: 1, הַשֶּׁשֶּׁשׁ the sun Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב the sword devoureth one as well as another 2 Sam. 11: 25; they shall mount up with wings בְּנִשְׁאָרִים as the eagles Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, where there is הַזָּהָב gold Gen. 2: 11 LXX. τὸ χρυσόν; the king made אֶת־הַכֶּסֶּף silver like stones 1 Kin. 10: 27; swallowed up מִן־הַשָּׂכָר of wine, led astray מִן־הַשָּׂכָר by strong drink Isa. 28: 7; where shall הַחֲכָמָה wisdom be found? Job 28: 12 LXX. ἡ δὲ σοφία; there is a superiority לְחֲכָמָה to wisdom above folly like the superiority לְאוֹר of light above darkness Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus חָכְמָה denotes *wisdom* in any relation, *multitude of years shall teach חָכְמָה wisdom* Job 32: 7, 38: 36, חָכְמָה is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10; 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. חָכְמָה *wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. חָכְמָה *wisdom to do all work* Ex. 36: 1, חָכְמָה *wisdom, the attribute in general, shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural הַחַיִּים *the living*, הַמְּתֵימִים *the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge יְצִיִּי וְאֶת־הַפְּעֻלִּים the righteous and the wicked* Eccl. 3: 17; *the proverb of יְצִיִּי הַפְּעֻלִּים the ancients* 1 Sam. 24: 14, הַפְּעֻלִּים *the escaped* Gen. 14: 13, הַפְּעֻלִּים *the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, הַחֲאִבִּי the Amorite, הַכְּנַעֲנִי the Canaanite, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, הַיְּעִיב *the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues הַחֲרָדִית the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; הַמְּשִׁיבִי *the one destroying* i. e. destroyers 1 Sam. 13: 17; כְּשֶׁבֶר *like the sheaf* i. e. sheaves Mic. 4: 12; וְאֶת־הַמְּשִׁיבִי ... וְאֶת־הַמְּשִׁיבִי ... וְאֶת־הַמְּשִׁיבִי 2 Kin. 7: 10; הַמְּשִׁיבִי is contrasted with רְשָׁעִים Ps. 37: 16. So some explain הַנֶּעֱרָר Num. 11: 27 as equivalent to נְעָרִים but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; הֹלֵכִי Gen. 2: 9 and elsewhere, הַיֹּלֶכֶת 1 Kin. 10: 19, 2 Chron. 9: 18 and הַמְּלִיכִי Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הַחֲלִיטָא *who went* Josh. 10: 24, הַיֹּלֶכֶת *that shall be born* Judg. 13: 8, הַמְּקַדֵּשׁ *which he sanctified* 1 Chron. 26: 28, הַנִּכְחָזִים *who are present* 1 Chron. 29: 17, הַמְּכֻלָּא *into (the place) which he prepared* 2 Chron. 1: 4, הַמְּנִיחָא *Gen. 21: 3, הַמְּבָאָה* Gen. 18: 21, 46: 27, Job 2: 11, הַמְּבָאָה Ruth 1: 22, 2: 6, 4: 2, הַמְּבָאָה 1 Kin. 11: 9, הַמְּבָאָה Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, הַמְּעֻלָּה *what (was) upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32: 1, הַכֹּהֲנִים *O priests* Mal. 1: 6, הַמַּלְכָּה *O queen* Esth. 5: 3, הַחֲרָדִית *ye deaf*, הַחֲרָדִית *ye blind* Isa. 42: 18, הַיֹּשֵׁבִית *thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, אָדָם *O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly east*) נְאֻמִּים *O careless women* Isa. 32: 9, אֲבִירִים *O ye husbandmen* Joel 1: 11, בָּנִים

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord*, בָּאָל *Baal*, הַשָּׂטָן *the adversary*, שָׂטָן *Satan*, הַנָּהָר *the river*, הַנְּהַר *the Euphrates*, הַיַּרְדֵּן *the descending* (stream), *the Jordan*, once poetically הַיַּרְדֵּן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, הַשָּׁרֹן *the plain*, שָׁרֹן *Sharon*, הַלְבָּנוֹן *the white* (mountain), *Lebanon*, so always in prose, but in poetry with or without the article, הַבָּשָׁן always in prose, and sometimes in poetry, בָּשָׁן *Bashan*, הַגִּלְגָּל and גִּלְגָּל *Gilgal*, הַתְּבַרְכָּל *the garden*, תְּבַרְכָּל *Carmel*, הַמִּצְפָּה *the circuit of the Jordan*, מִצְפָּה *the watch-tower*, מִצְפָּה and אָדָם *the (first) man*, אָדָם *Adam*, הָאֱלֹהִים and אֱלֹהִים *the (true) God*. In הַשֵּׁבֶט הַחֲצִי *the half tribe of Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article הַכַּלְדָּיִם *the Chaldeans*, but הַפְּלִשְׁתִּים Jer. 37: 8, 9, הַפְּלִשְׁתִּים *the Philistines*, but הַכַּנְעָנִים 1 Sam. 17: 52; הַגִּלְגָּלִים is used as a proper name 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun הַגִּלְגָּלִים, § 53. 2. a. Symbolical like real names do not receive the article, הַמִּתְנַחֵם *Treacherous Jer.* 3: 7, אֲפֹסְטָטָה *Apostate* ver. 6, הַלֵּל הַחֹסֵה Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אֲבִי־נֹכַח *our father*, שְׁמִי *his name*, but in Greek ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the (other) half of them* Josh. 8: 33, opposed to a preceding הַחֲצִי *one half of them*; see also הַחֲצִי *Isa.* 24: 2, הַחֲצִי *Lev.* 27: 23, הַחֲצִי (in some editions) Ezra 10: 14; הַחֲצִי *in the midst of my tent* Josh. 7: 21, הַחֲצִי *in the midst of its fold* Mic. 2: 12, הַחֲצִי *the whole of its women with child* 2 Kin. 15: 16; in הַחֲצִי Prov. 16: 4 it distinguishes the noun הַחֲצִי from the preposition הַחֲצִי. In הַחֲצִי Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַחֲצִי *the (one) smiting him* Isa. 9: 12, הַחֲצִי *the (one) bringing thee up* Ps. 81: 11, הַחֲצִי *the (one) crowning thee* Ps. 103: 4, Dent. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article הַכּוֹכָבִים הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, הַרְגְּלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13; is a proper name, הַשִּׁבְטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, הַדְּבַר הַזֶּה *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, הַבְּרִיּוֹת הַשֵּׁשֶׁת *the first-fruits of thy la-*

bours, נְשִׁירָתָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, גִּשְׁתַּח שְׂדֵה הַמַּכְפֶּלֶה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, מַלְאכַת עֲבוֹדַת בֵּית־יְהוָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּף אִישׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבֵּחַ נְחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, מִזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֶלֹהִים *a man of God* 1 Kin. 13: 1, אִישׁ הָאֱלֹהִים *the man of God* ver. 4; מַלְאָךְ אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאָךְ הָאֱלֹהִים Judg. 6: 20, מַלְאָךְ יְהוָה ver. 21 *the angel of God* or of *Jehovah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began* to play *the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, דֶּרֶךְ הַשְּׁכֵנִי בְּאֶהֱלִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, לְאֹהֶלֶת שָׁרָה *to the tent viz. Sarah's* Gen. 24: 67, הַיָּבֵר הָאֵינִי *the pin viz. of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, הַבְּתוּרָה שֵׁשׁ *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקָּבֶר אִישׁ הָאֲלֵהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲרוֹן הַבְּרִית אֲרוֹן פְּלִי־הָאָרֶץ Josh. 3: 11, Esth. 6: 1; so after בָּל Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַמִּכְרָה הַזֶּה *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בְּנֵי־הַבֶּנְיָמִינִי *the Benjamite*

Judg. 3: 15, בֵּית הַבֶּתְשֶׁמֶט the *Bethshemite* 1 Sam. 6: 14, בֵּית הַבֶּתְשֶׁמֶט the *Bethlehemite* 1 Sam. 16: 18, אֲבִיעֶזְרִית the *Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form הַבֶּתְשֶׁמֶט Num. 26: 30; בֵּית הַבֶּתְשֶׁמֶט the *Bethelite* 1 Kin. 16: 34, הַבֶּתְשֶׁמֶט 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי-אֶרֶץ *kings of (the) earth* Ps. 2: 2, אֲמֵר לְפָנֶיךָ שֶׁמֶשׁ *in the presence of (the) sun* Ps. 72: 17, אֲמֵר בֹּקֶר (the) *watchman says, (the) morning comes* Isa. 21: 12; לְקַדֵּשׁ וְנִבְנָה *both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases אֶלֶּיךָ Gen. 2: 4, Ps. 148: 13, קָמָה שֶׁמֶשׁ וְצָהָר Gen. 14: 19, 22, הָיָה אֲרָץ but הָאָרֶץ, טַהוֹר הָאָרֶץ except Ps. 59: 14; or words שֶׁמֶשׁ but הַשֶּׁמֶשׁ; several of these seem to have assumed almost the character of proper names אֶתֶּלְאֵל בֹּקֶר the *Tent of meeting, the Dwelling-place* 1 Sam. 2: 29, 32, אֱלֹהִים *God, the most High*, קָדוֹשׁ the *Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, שֶׁמֶי הַשָּׁמַיִם, only four times אֱלֹהֵי הַשָּׁמַיִם the *God of hosts*, אֶרֶץ הַמָּוֶת the *region of the dead*, הָעוֹלָם the *world*, תְּהוֹמוֹת הַיָּם the *abyss*, צָפוֹן and הַצָּפוֹן the *north*, הַיָּם only once הַיָּם Zechl. 6: 6 the *south*. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, בֹּקֶר אֶתֶּלְאֵל at *evening-time* Gen. 24: 11, קָמָה שֶׁמֶשׁ *sun-rise* Deut. 4: 47, עַד אֶתֶּלְאֵל שָׁנָה *to (the) year's end* Deut. 11: 12, שָׂר צָבָא (the) *captain of (the) host* 1 Kin. 16: 16, and such phrases as רָאשׁ (the) *head* Isa. 37: 22, פָּתַח יָד הַיָּד Gen. 37: 22, לָגַד עַל־פִּיהָ the *hand upon the mouth* Mic. 7: 16, בָּרַךְ with the *hand* 1 Sam. 19: 9, פָּנְצָה *pounce upon the shoulder* i. e. *assail the Philistines* Isa. 11: 14, תָּרַם the *back and not פָּנְצָה the face* Jer. 2: 27, לָקַח הַקֶּרֶן the *horn* 1 Chron. 25: 5, מִבְּסֵטֶל-רַגְלָא *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, בְּרֵאשִׁית in the *beginning* Gen. 1: 1, LXX ἐν ἀρχῇ, so that it is not necessary to assume that this is in the construct before the following clause, מִבְּרֵאשִׁית *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as גִּבְלֵי and the *border* Josh. 13: 23, רָחֵב the *breadth*, קָמָה the *height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases אֶפְרֹסֶה אֶרֶץ with the *face to the ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm*, etc. So פָּנִים אֶל־פָּנִים Gen. 32: 31, פָּה אֶל־פֶּה Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

וְיָשָׁר וְיָשָׁר וְיָשָׁר וְיָשָׁר וְיָשָׁר וְיָשָׁר *man and woman, young and old, and ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural וְיָשָׁר וְיָשָׁר *footmen* Judg. 20: 2, וְיָשָׁר וְיָשָׁר *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 וְיָשָׁר *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second וְיָשָׁר וְיָשָׁר *the (persons) decreeing unrighteous decrees and writing, etc.* Isa. 10: 1, וְיָשָׁר וְיָשָׁר *O psaltery and harp* Ps. 57: 9, וְיָשָׁר וְיָשָׁר *Neh. 1: 5 comp. Deut. 7: 9, 12, וְיָשָׁר וְיָשָׁר (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words וְיָשָׁר וְיָשָׁר.*

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, וְיָשָׁר *a river* Gen. 2: 10, וְיָשָׁר וְיָשָׁר *both chariots and horsemen* Gen. 50: 9, וְיָשָׁר וְיָשָׁר *milk and honey* Ex. 3: 8, וְיָשָׁר *an infant of days* Isa. 65: 20.

a. The numeral וְיָשָׁר *one* is occasionally employed in the sense of an indefinite article, וְיָשָׁר וְיָשָׁר *a basket* Ex. 29: 3, וְיָשָׁר וְיָשָׁר *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, וְיָשָׁר וְיָשָׁר *one of the foolish women i. e. a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, וְיָשָׁר may retain its proper numeral force, as וְיָשָׁר וְיָשָׁר *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, וְיָשָׁר וְיָשָׁר *1 Kin. 19: 4, 5, not a cluster but a solitary shrub, וְיָשָׁר וְיָשָׁר a single flea* 1 Sam. 24: 15, 26: 20.

ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, וְיָשָׁר וְיָשָׁר *a wise son*

Prov. 10: 11, הָיָא יָצֵא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, תְּהִיָּה לְךָ הַרְבֵּי־חַסְדִּים *thy manifold mercies* Neh. 9: 19, הַהִוא הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנּוֹכָח וְהַנּוֹרָא *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַב־ים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַב־ים בָּנִים *many sons* 1 Chron. 28: 5, רַב־ים מַעַלְמִים *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are rare, הַמְּעַלְמִה זֶה *his strange work*, הַמְּעַלְמִה זֶה *his strange task* Isa. 28: 21, צַדִּיק עֲבָדִי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַחֲבִירָה הַחֲדָשָׁה *the new cart* 2 Sam. 6: 3, הַיָּצֵן הַזָּר *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אַחֲרִי *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name, בְּנֵי־יִשְׂרָאֵל *Ps. 68: 28*. In הַבָּרָא רָעָה *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In הַיָּם הַגָּדוֹל *Ps. 104: 25* the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַיְּצִיאָה הַנִּפְלְאָה *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אַחֲרָה *the land, another than this, where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, הַחֲבִירָה הַגָּדוֹלָה *the great court* 1 Kin. 7: 12, הָאִישׁ הַעֲשִׂירִי *the rich man* 2 Sam. 12: 4, הַבּוֹר הַגָּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause, הָאִישׁ הַעֲשִׂירִי *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָה הַתִּרְאָה *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל־הַבְּהֵמָה הַתֹּרֶפֶת *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִישׁ בְּרָגִז *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיָּשָׁר הוֹלֵךְ *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

c. In a few instances a participle belongs to a preceding suffix *הַנִּלְכָּה* *pedes ejus introeuntis, her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives *מִנְחָה הַיָּרִיר* *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), *עֲלִיהַ חֵלֶם* *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, *מְלִבוֹת הַרְבֵּה בָּאֵר* *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so *בְּיָדָם* Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive *בְּיָדָם הַיָּרִיר* *my enemies in soul* i. e. cordial haters Ps. 17: 9, *אִישׁ מִן־הָאָרֶץ* *man of the earth* Ps. 10: 18, *כִּסְיָהֶם בָּרָם* *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7: 13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15: 1, *הָאֲנָשִׁים הַהֵם* *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, *הַשָּׁנִים הַטּוֹבוֹת הַבָּאִת* *Deut. 9: 6, הַשָּׁנִים הַטּוֹבוֹת הַבָּאִת* *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative *זֶה* occasionally stands emphatically before its noun, *זֶה מֹשֶׁה* *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, *זֶה לֶחֶמֶנוּ* *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, *זֶה הָעָם* *this people* Isa. 23: 13, Hab. 1: 11; so *הַזֶּה* e. g. *הַזֶּה הַמֶּלֶךְ* *that king Ahaz* 2 Chron. 28: 22, *הַזֶּה הַלַּיְלָה* *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in *הָאֲנָשִׁים הַנּוֹשָׁאֲרִים* *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in *הָעָם הַזֶּה הָרָע* *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, *הַדּוֹר זֶה* *this generation* Ps. 12: 8, *בַּלַּיְלָה הַזֶּה* *in that night* Gen. 19: 33, 50: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix *זֶה יָמִי* *this my oath* Gen. 24: 8, *זֵאת אִמִּי* *these my signs* Ex. 10: 1, 12: 2, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, *מִיָּדָם* *from their hands*

הַחֵיָּה *this small quantity of honey* 1 Sam. 14: 29, אֵישׁ אֶפְרַתִּי חֵיָּה *that Ephraimite* 17: 12, 17, Jer. 40: 3 K'thibbi, זֶה הַלֵּז *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הוּא Mic. 7: 12, see ver. 11.

NUMERALS.

Cardinal Numbers.

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מָקוֹם אֶחָד *one place* Gen. 1: 9, הַיְרִיגָה הָאֶחָדָה *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִשְׁפָּט *one law* Lev. 24: 22, אֶחָד אֲרוֹן *a chest* 2 Kin. 12: 10, אֶחָד מֵעַבְדֵי אֲדֹנָי פֶּהֱלִי *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; הַרְרֵי-אֲלָסָה Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֶחָד מֵאֲחֵיכֶם *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַיָּכָשִׁי Num. 28: 4, הָרֹאשׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In אֶחָד מֵהָאִישׁ Num. 16: 22, the numeral is a predicate, *not the one man* but *the man* Korah *alone* (lit. being *one*); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the remaining one* Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive הֵן, which appears to be redundant אֶחָד מֵאֶחָד בָּרָעָה *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14: 9, שֵׁשֶׁת עָרִי *sixty cities* Deut. 3: 4, בָּאָה

שְׁשֵׁת אֲפֻלִּים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אֲלָפִים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָה אֲזָדִים *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֲלָפִי *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral מֵאָה *two of the lights* but the *two lights* Gen. 1: 16, שֵׁשֶׁת כַּנֹּתִים *the six branches* Ex. 25: 33, but by the preposition בֶּן, e. g. אֶחָד מִן־הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת מֵשֵׁמֶלֶם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנֵינוּ *we, both of us* 1 Sam. 20: 42, also שְׁנֵי־אֲנֵינוּ *we two* 1 Kin. 3: 18, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25: 43, שְׁלֹשָׁתָם *ye three*, שְׁלֹשָׁתָיָם *they three* Num. 12: 4, אַרְבָּעָתָם *they four* Dan. 1: 17, שִׁבְעָתָם *they seven* 2 Sam. 21: 9 K'ti. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתְךָ *thy fifty*, חֲמִשָּׁתִּי *his fifty* 2 Kin. 1: 10, חֲמִשָּׁתָם *their fifties* ver. 14, אֲלָפִי *my thousand* Judg. 6: 15, אֲלָפֶיךָ *your thousands* 1 Sam. 10: 19, עֲשָׂרָתִי *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת שֹׁבַע *seven steps* Ezek. 10: 22, כֶּבֶדִּים מֵאָה־אֲלָף *twenty she-asses* Gen. 32: 16, מֵאָה אֲלָפִים *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָתוֹת *three leaves* Jer. 36: 23, אַרְבָּעָה סִבִּי חֶלֶי *three baskets of bread* Gen. 40: 16, אַרְבָּעָה עָשָׂר *fourteen lumbs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאָה *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת בָּנָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost

invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה, *forty days and forty nights* Gen. 7: 4, אַרְבַּע וּשְׁלֹשִׁים שָׁנָה, *four and thirty years* Gen. 11: 16, עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים, *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as אִישׁ *man*, נֶפֶשׁ *soul*, רֶגֶל *footman* and various measures of time, space, weight, etc., e. g. שָׁנָה *year*, יוֹם *day*, אַמָּה *cubit*, שֶׁקֶל *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, תֵּשֶׁבַע כֶּאֱמֹת שָׁנָה, *nine hundred years* Gen. 5: 5, אֶלֶף אַמָּה *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, חֲמִישֶׁת עָשָׂר שֶׁקֶל, *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*. Other nouns are similarly affected, but with less regularity עֶשְׂרִים עֲצָרוֹת *twenty planks* Ex. 26: 18, 19 but עֶשְׂרִים עָרִים Ex. 36: 23-25, עֶשְׂרִים עָרִים *thirteen cities* Josh. 21: 33, אֶלֶף הָעָם Cant. 4: 4, אֶלֶף אֲנָשִׁים 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, שְׁנַיִם שָׁנָה *eight years* 2 Kin. 22: 1, אֶמֶת שְׁנַיִם *three cubits* 25: 17 K'thibh where the K'tri has אֶמֶת שְׁנַיִם Ex. 16: 22, אֶלֶף עֶשְׂרִים Ezek. 45: 1. The tens are occasionally followed by the plural עֶשְׂרִים עֲשָׂרִים *thirty companions* Judg. 14: 11, אֶלֶף עֶשְׂרִים *eighty sons of valour* 2 Chron. 26: 17, אַרְבָּעִים וּשְׁנַיִם *forty-two children* 2 Kin. 2: 24, אַרְבָּעִים Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 הָעֲשָׂרִים is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, עֶשְׂרִים אֶלֶף excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, עֶשְׂרִים זָהָב *ten (shekels) of gold* Gen. 24: 22. עֶשְׂרִים כֶּהָן *three hundred (shekels) of silver* Gen. 45: 22, עֶשְׂרִים לֶחֶם *two (loaves) of bread* 1 Sam. 10: 4, עֶשְׂרִים עֶפָה *six (ephahs) of barley* Ruth 3: 15. In measurements, the word אַמָּה *cubit*

is occasionally preceded by the preposition *בְּ*, thus אַרְבָּעַת בְּצִיבֵי *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin. 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, אַלֶּפֶת בַּיָּאָתִים הַמֵּשִׁים וְאַרְבָּעָה *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, שִׁבְעִים וְשָׁלֹשׁ וּמֵאָה שָׁנָה *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, בָּאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם *(the) two are better than* הָאֶחָד *(the) one* Eccles. 4: 9, הָאַרְבָּעִים *the forty* Gen. 18: 29, הַחֲמִישִׁים הַצְּדִיקִים *the fifty righteous* ver. 28, שְׁנֵי בָנוֹתָיו *his two daughters* 19: 30, אַרְבָּעִים יָמִים *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix הַחֲמִישִׁי קְדָחֶיהָ *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition הַכֶּסֶף הַשְּׁלֹשִׁים *the thirty shekels of silver* Zech. 11: 13, שֵׁשׁ הָעֶפְלָהִים הָאֵלֶּה *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in הַשְּׁנַיִם הַמְּצֻדָּהִים Ex. 28: 10. In a few instances it is given to the numeral and not to the noun הָרֶגֶל וּמֵאָה וְחָמֵשִׁים *the two hundred and fifty men* Num. 16: 35, שָׁנָה הַחֲמִישִׁים *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In הָאֲנָקָה אַרְבָּעָה *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article הַשְּׁנַיִם הַשֵּׁלֶשֶׁת Deut. 19: 9, but more commonly it is given to neither שְׁנַיִם-אֲנָקָה Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units *הָאֶלֶף וְהַמֵּאוֹת וְהַכִּלּוֹם*.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, *הַיָּדְוָה עָשָׂר the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, *הָאֶחָד וְהָעֶשְׂרִים* Ex. 12: 18; or to the second, *עָשָׂר וְיָדְוָה הַיָּדְוָה the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in *הָאֶחָד וְהָעֶשְׂרִים הַבָּקָר the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, *בֶּן יָדִיד a second son* Gen. 30: 7, *בַּשָּׁנָה הַשְּׁלִישִׁית in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only *כְּבִיאַת הַשְּׁלִישִׁית the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only *יָדִיד הַיָּדְוָה* Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus *שָׁנָה year, שְׁנַת הָרִבְעִיית the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; *יָמֵי הַחֹדֶשׁ month*, Ezr. 10: 9; *יָמֵי הַיּוֹם day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal *אֶחָד* is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called *הַשֵּׁנִי the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; *אֶחָד* or *הָאֶחָד the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or *הַשְּׂאִיר the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, *שְׁנַת עֶשְׂרִים וְשִׁבְעִי the twenty-seventh year* 1 Kin. 16: 10, *שְׁנַת הָאַרְבָּעִים the fortieth year* Num. 33: 38, although this order is not always observed, *שְׁנַת עֶשְׂרִים וְשִׁבְעִי the thirteen year* Gen. 14: 4, *עֶשְׂרִי הַחֹדֶשׁ the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. *בְּשָׁנָה שְׁלִישִׁית*

שְׁנֵים עָשָׂר in the thirty-eighth year prop. in the year of thirty-eight years 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שִׁבְעָה שָׁנִים the seventh year 2 Kin. 12: 1, Esth. 2: 16, שְׁנֵים עָשָׂר Ezr. 1: 1, Dan. 9: 1, 2, שְׁנֵים עָשָׂר Hag. 1: 1, 15, שְׁנֵים עָשָׂר Dan. 8: 1, but with the article הַשְּׁבִיעִי the regularly recurring seventh year Dent. 15: 9; אַרְבָּעָה יָמִים הַתְּשִׁיעִי the fourth (day) of the ninth month Zech. 7: 1, בְּשִׁבְעִי in the seventh (month) ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַצִּי הָעָם...וְהָאֵחָדִי the half of the people...and the other half 1 Kin. 16: 21; they read רִבְעִית הַיּוֹם the fourth part of the day, וְרִבְעִית and a fourth part they were confessing Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number מֵאָה הַכֶּסֶּף the hundredth part of the silver Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אֶחָד וְחֵצֶי אַמְצָה a cubit and the half of a cubit Ex. 26: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי עֲשָׂרִים two tenths, שְׁלֹשָׁה עֲשָׂרִים three tenths and חֲמִשָּׁה חֲסִימֵי the fifth parts thereof Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם two by two Gen. 7: 9, שְׁבַע שְׁבַע by sevens ver. 2. The numeral adverbs once, twice, etc., are expressed by the feminine of the cardinals, אֶחָדִי once, שְׁנַיִם twice 2 Kin. 6: 10, Job 40: 5, שִׁבְעִי seven times Lev. 26: 18, 21 or by means of the noun פֶּגֶעַם stroke or beat, פַּגְעָיִם twice Gen. 27: 36, עָשָׂר פַּגְעָיִם ten times Job 19: 3 or רַגְלִים steps, שְׁלֹשׁ רַגְלִים three times Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּשִׂאִים the two princes i. e. every two princes Num. 7: 3

הָאֶחָד לְלֶמֶדֶת *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, בְּשָׁלֹשֶׁת יָמִים *every three days* Am. 4: 4, אֶחָד לְאִישׁ *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ti inserts the article. Fractional numbers may also be used distributively בְּשִׁבְעֵיזָבִיבִין *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁנַיִם אוֹ שְׁלֹשָׁה *two or three* אֲרָבָה אוֹ חֲמִישָׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשׁוֹנָה *first or in the first place* Lev. 5: 8, שְׁנִיָּה *in the second place* 2 Sam. 16: 19, or a *second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁיָּה *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

APPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מֶלְכִּיזֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אַלְמָנָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מִכּוֹן שְׂכֻתָּךְ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדַי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, לֵבִיר פָּרָא *Job* 11: 12.

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הַמֶּלֶךְ דָּוִד 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely הַמֶּלֶךְ דָּוִד 13: 39 *king David*, and only exceptionally רֹאשׁ הַבָּיִת הוֹר Hos. 5: 13, 10: 6, and לְבִיָּאֵל הַבָּיִת *mount Hor* Num. 20: 22, הַהָר הַזֶּה *the river Ahava* Ezr. 8: 21, הָעָם הַיִּשְׂרָאֵל *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה *I Jehovah* Isa. 45: 19, אֲנִי וְעַמִּי *we thy people* Ps. 79: 13, הוּא הַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix בְּבוֹאֵי הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun יְהוָה הִיא *Jehovah thy God, he is going over before thee* Deut. 31: 3.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבְּקָר הַחֲזָאִית* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, *שְׁלֹשׁ קָבוֹז* *three measures* (consisting of) *meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *שִׁבְעֵשָׁלִים רָעֵב* *seven years* (of) *famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *אֲבָן* *rows* (of) *stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *יָמִים מְסָפָר* *days* (which are) *a number*, i. e. such as can be readily numbered, a few Num. 9: 20, *אֲמָרִים אֲמִתִּים* *words* (which are) *truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in *כֶּסֶף בְּבָלָיִם* (instead of *בְּבָלָיִם*) *two talents* (of) *silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *שְׁנֵי שָׁנִים יָמִים* *two years days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *שְׁלֹשׁ שָׁבָעִים יָמִים* *three full weeks* Dan. 10: 3; *מְקוֹנָה בָקָר* *possession* consisting in *cattle* Eccles. 2: 7; *בִּשְׂאֵי צִמְד־פָּרָדִים אֶדְרָהָ* *a pair of mules' burden* (of) *earth* 2 Kin. 5: 17; *כֶּלֶא תַפְנִים* *double handful* (of) *toil* Eccles. 4: 6, *כֶּלֶא תַפְנִים* *a plowing strip* (of) *an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַמְּשֻׁקֵּץ אֶלְעִיָּזָר* *Damascus* (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words *הַנִּקְיָא אֶתֹּו אֲבָנִים* *that which was found with each* (of) *stones* i. e. whatever precious stones each had 1 Chron. 29: 8, *מִיָּהם הַמְּבִיטִיל* Gen. 7: 6, 14: 12, Ex. 22: 30, *הַבְּהֵר רִיבֹת* ... *הָבֵר* Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַזָּבָחֹת הַזָּהָב* *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *הַזָּבָחֹת*), *הַחֲמִיָּה הַזֶּה* Jer. 25: 15, *הָאֶזְכָּן הַזֶּה* Zech. 4: 10, but this is not always the case *בְּדוֹ בָּד* *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), *הַחֲקִירָה הָאֶחָת* *the one silver dish* Num. 7: 85, *זָהָב* *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 19, 9: 4, 10: 21, 44: 24.

b. *כֹּל* is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כָּלֵם בְּנֵי־יִדֹלָם* *your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "*the end of the matter, after the whole has been heard, is etc.*, nor Ezra 10: 17 *they finished in all* i. e. entirely, in toto, *the men who etc.*

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, מַיִם בְּרַכְיִים *water reaching the knees* Ezek. 47: 4, הַחֲזוֹן הַתְּמִיד *the vision concerning the continual service* Dan. 8: 13, כְּסֵף סִגִּים *dross (of) silver* Ezek. 22: 18, אֶבֶן שְׂלֵמָה מִשָּׁן *whole stone (from the) quarry* 1 Kin. 6: 7, שְׁלֹשׁ הַמִּזְלָג *the fork (with) three tines* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state לְשׁוֹן רָגֵל *tongue (of) fraud* Ps. 120: 2 (where the parallel clause has the construct), בָּהֶרֶם רָשָׁה *pastured cattle* 1 Kin. 5: 3, לֶחֶם צָרָה *bread of affliction and צָרָה בָּיִם (of) affliction* i. e. prison fare 1 Kin. 22: 27, צֶמֶד צֹאֵן *rams (of) wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, פְּלִיטָה *Ps. 60: 5, אֶלְחָיִם אֶלְחָיִם Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression הַנְּחָלִים אֲרָנוֹן *the streams (of) the Arnon* Num. 21: 14, 2 Sam. 24: 5, הַבְּרִית הָאֵלֹהִים *the covenant* Josh. 3: 14, הַחֲרָבָה הַכְּרֻבִּים *the chariot (of) the cherubim* 1 Chron. 28: 18, הַנְּבִיאָה הַזֶּה *the prophecy (of) Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, טֹבְאֵי טִינָה *my false enemies* Ps. 38: 20, בְּרִיתִי הַיּוֹם *my covenant concerning the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun זֶמֶן בְּצֻרַיִם *Zoan (in) Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, יְהוָה אֲבוֹתָיו *Jehovah (of) hosts* 1 Sam. 1: 3, אֶלֹהֵי צָבָאוֹת *Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9.* In some instances like those above given, the first noun is repeated in the construct הַתְּמִיד הַשֵּׁנִי *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun יְהוָה אֱלֹהֵי צָבָאוֹת *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In הַגָּדִים הַהֲרִיִּי 2 Kin. 11: 13 a conjunction should be supplied, *the guards and the people*; this may also be done in אֲדָרִים קָטָן *Judg. 5: 13, though more probably it means nobles (of) the people*; in בְּהֵמָתָם הַנִּזְכָּרִים *Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination their book (of) the registered or of apposition their book entitled "the registered".**

b. This subordination likewise occurs when a familiar phrase is abbreviated בְּרֵשִׁית שְׁנֵי שָׁנִים *the second bullock seven years (old) for בְּרֵשִׁית שְׁנֵי שָׁנִים* Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding מְבַרְכֵי חֵזֶק *men of strength (for) the work of the service of*

the house of God 1 Chron. 9: 13, 2 Chron. 8: 5, כִּתְּרֵי שֵׂעָרָא בְּיַחְזָקָהּ *the hairy crown* (of) *him that goeth* etc., or the verb may have a double object *smile on his hairy crown him* etc. Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word בְּנֵי-שָׂאִיל הָיוּ בְּנֵי-יְהוֹנָדָב *two men captains of bands there were* (of) *the son of Saul* 2 Sam. 4: 2, הָרָר טַעַם-לִבִּי בְּלִבִּי *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, גְּדֵלוֹת וְחָזָקוֹת וְחָזָקוֹת הָיוּ גְדֵלוֹת וְחָזָקוֹת *great cities* (with) *walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָאָדָם הַזֶּה הָיוּ הָאָדָם הַזֶּה *this people* (of) *Jerusalem* Jer. 8: 5.

c. The word כֹּהֲנֵי, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct כֹּהֲנֵי הַשֵּׁנִי *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun כֹּהֲנֵי הַשֵּׁנִי *the second in rank to the king* i. e. next to him 2 Chron. 23: 7, or in apposition with a preceding noun כֹּהֲנֵי הַשֵּׁנִי *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness אֲחֵיהֶם הַשֵּׁנִי *their brethren of the second rank* 1 Chron. 15: 18.

THE CONSTRUCT STATE AND SUFFIXES.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רִבְזֵיהֶם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן-אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתִּי *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, עַמִּי הַפְּוֹרִים *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, כְּבוֹד-הָאָרֶץ *the honourable of the earth* Isa. 23: 9, חֶלֶת מִצָּה *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So כְּבִישׁ-צִיד *birds of prey* lit. preying of birds Ezek. 39: 4, כְּבִישׁ אָדָם *fool of man* i. e. foolish man Prov. 15: 20, אִשֵּׁי אָדָם *wild ass of man* Gen. 16: 12, זִבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9*b* they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong זֶרֶק זְרוֹעֶהְ *the greatness of thy arm or thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb בָּיָט *for the most part* with inanimate or irrational objects מֵיִם בָּיָט *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, בָּיָט הַצֹּאֵן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. *c* or § 252. 1. *f*. Abstract nouns may be thus used עֲשֶׂה לְהֵרֵק *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, רַב הַחֶסֶד *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3. 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קִיָּאֵר אֲבִיר *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁיר שִׁירִים *the song of songs*, אֲבִיר אֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined כָּבֵד סִרְרִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר-פָּרָת *the river (of) Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, גִּזְי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, תוֹלַעַת *worm (of) Jacob* Isa. 41: 14, אֲנָשֵׁי הַתָּמִים *men (who are) merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת צִיּוֹן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי הַשְּׁלִישִׁים *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as הָאָרֶץ קִנְזָן Num.

34: 2, הָרִי הַזֶּה עֹמֵד Lam. 2: 13; הַר הָהָר is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. *a*.

4. The *material* of which the preceding noun is composed, הָזֶם הַזֶּה *a ring of gold* Gen. 24: 22, כֵּלֵי עֵץ *vessel of wood* Lev. 11: 32, הַצֹּדֵד הַזֶּה *the flock of goats* Cant. 4: 1, שָׂרֵי אֲבָן *rows of stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מִשְׁלָל מִשְׁלָל *a journey of three days* Jon. 3: 3, מִשְׁלָל מִשְׁלָל *the weight of a talent* 1 Chron. 20: 2, מִשְׁלָל מִשְׁלָל *men of number* i. e. readily numbered, few, Gen. 34: 30, מִשְׁלָל מִשְׁלָל *a possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הָיִל *mighty man of valour* Judg. 11: 1, עֵץ פֵּרִי *tree of fruit* Gen. 1: 11, הַבֵּית הַזֶּה *valley of vision* i. e. distinguished as the one where visions are received Isa. 22: 1, הַצֹּדֵד הַזֶּה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So אֱלֹהֵי בֹרֵא *God (who is) my rock* 2 Sam. 22: 3, הַר כְּרוֹם יִשְׂרָאֵל *the high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שְׁנַת הַמָּוֶת *the year of the death of the king* Isa. 6: 1, עֵת רַחֲמֵי *a time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

b. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*; see also 2. *a*, § 256. 2 and 2. *a*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28: 2, זְבָחֵי צִדִּיק *sacrifices of righteousness* Ps. 4: 6, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction *and* שֵׁם כְּבוֹדָהּ וְגִבּוֹרָה *thy name glorious (lit. of glory) and exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ *man*, מֶלֶךְ *lord*, בֶּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ אִישׁ *a man of form* i. e. *comely* 1 Sam. 16: 18, אִישׁ דְּבָרִים *man of words* i. e. *eloquent* Ex. 4: 10, הַחֲלֹמֵת *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, בֶּן-שְׁמֹנֶת יָמִים *son of eight days* i. e. *eight days old* Gen. 17: 12,

בְּנֵי-הַמָּוֶת *son of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי-הַמָּוֶת *sons of worthlessness* i. e. *wicked* Dent. 13: 14, בַּת-תְּשִׁעִים *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object: הַר אֶבֶן *a fertile hill* lit. a peak a son of fatness Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective בְּיַם הַמָּוֶת *the bitter waters* Num. 5: 18, 19, 23, 24, רָעִים *evil* i. e. *destructive angels* Ps. 78: 49, חֵיל קָדֶר *a strong force* Isa. 36: 2, דַּלְמֶת *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, מִלִּיּוֹת *1 Kin. 6: 4*. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כֵּל קָטָן *vessels of small (capacity)* Isa. 22: 24, מַיִם מְלֵא *waters of fulness* Ps. 73: 10, הַבַּיִת הַגָּדוֹל *perhaps every house of great (size), though others render every great (man's) house* Jer. 52: 13, Dent. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Ecces. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, נָשִׂים מְעַט *few men* Dent. 26: 5, עֹלֶת הַבַּיִת *continual burnt-offering* Num. 28: 6, דָּמָא *blood (shed) causelessly* 1 Kin. 2: 31, יְדֵי יוֹמָם *enemies in the day time* Ezek. 30: 16, אֶבֶן הַדִּמְיָה *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֵלֶיךָ *a God nigh at hand*, אֵלֶיךָ *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The *source* from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר מֹשֶׁה *the book of Moses* 2 Chron. 25: 4, חֹלֶת אֶהֱבָה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The *subject* by which an action is performed, or in which an attribute inheres, אֶהֱבָה יְהוָה *the love of Jehorah* i. e. *exercised by him* 1 Kin. 10: 9, חֲכָמַיט שְׁלֹמֹה *the wisdom of Solomon* 1 Kin. 5: 10.

9. The *object*, upon which an action is directed, יִרְאֵה אֱלֹהִים *the fear of God* Gen. 20: 11, מִמְּשָׁלַת הַיּוֹם *the rule of the day* Gen. 1: 16, אָבֵל אָבִי *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended, כֶּסֶף הַשָּׂדֶה *the silver for the field* Gen. 23: 13, קֶמֶחַ *grain for the famine of your houses* Gen. 42: 19, מֵטֶר לְרִגְלֶךָ *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, תַּנְאֵה יְהוָה *the zeal of Jehovah, which he feels* Isa. 37: 32, תַּנְאֵה הָעָם *zeal of the people, which is felt for them* Isa. 26: 11; נִגְזַת סֹדֶם *the cry against Sôdom* Gen. 18: 20, נִגְזַת הָעָם *the cry of the poor* Prov. 21: 13; הִקְדָּמָה

the way of the sea i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ יָם דֶּרֶךְ *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; חַטָּאתוֹ *his wrong* i. e. done by him Ps. 7: 17, חַטָּאתִי *my wrong* i. e. done to me Gen. 16: 5; מֶלְכִּי *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so מֶלְכִּי with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; אֲנִי subj. Ps. 39: 11, obj. Ps. 38: 12; לִי subj. Ps. 116: 14, obj. Ps. 56: 13; הַיָּמִינִי subj. Prov. 3: 11, obj. Ps. 73: 14; רָר (in the figurative sense of a divine infliction) subj. Ps. 32: 4, obj. Job 23: 2. In בַּיִת תְּפִלָּתי Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, מְשַׁלֵּם נַפְשׁ *restoring the soul* Ps. 19: 8, אֹהֵב יְשׁוּעָה *loving thy name* Ps. 5: 12, בָּאִי שַׁעַר *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun אֲתֵר מְשַׁלְּמִי *serving me* Jer. 33: 22, or an infinitive which they govern, מְשַׁלְּמֵי קוֹם *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession שֹׁמְרֵי שֻׁלְחָנְךָ *the eaters at (belonging to) thy table* 1 Kin. 2: 7, or apposition אֲנִי אֶבְרָהָם Hos. 13: 2 (2 a); but צֹרְרֵי יְהוּדָה Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object נִחְדָּר לְחַתֵּמָה Mic. 2: 8, נִחְדָּר זִמְמִי Deut. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, נִחְדָּר מִיָּדָה Mic. 2: 8, קָמִי Ps. 18: 40, מְתַקְנֵמִי Ps. 59: 2. Passive participles may be in the construct before the subject of the action, מְכַתְּבֵי אֱלֹהִים *smitten of God* Isa. 53: 4, אִשָּׁה בְּלֵדָה *born of a woman* Job 14: 1, רָשָׁע לְחָמֵר *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, מְגִדָּר חֲגֹרֶת־שֵׁשֶׁת Joel 1: 8, לְבוּשׁ חֲבִירִים *the man clothed with linen* Ezek. 9: 11, מְלַחֶמֶת *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא מֶלֶךְ on the king's reading 2 Kin. 5: 7, הוֹרִישֵׁנִי *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, קָרָא־שְׁמוֹ *to call Samuel* 1 Sam. 3: 8, הוֹרִישֵׁם *to drive them out* Deut. 7: 17; or both subject and object may be expressed פָּלַחְתָּ אֶתְּךָ *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טְהוֹרֵי שְׂפָתַי *unclean as to lips* Isa. 6: 5, קָשִׁי־לֵב *hard hearted* Ezek. 3: 7, נִכְהָר קָרְנֵי *rent as to garments* 2 Sam. 13: 31, נִכְהָר רַגְלִים 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.

a. This answers to what is known as the Greek accusative, πρὸς ὁποῖον; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי רְמִיָּה *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural צְרוּרוֹת בְּכַפֵּיהֶם צְרוּרֵיפֶסֶף Gen. 42: 35, בָּתֵּי קְנָאִים Isa. 42: 22, אֲבוֹתֵיהֶם 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּית אֲבוֹתָם *their claus or fathers' houses* 1 Chron. 7: 4, בֵּית הַמְּלָאִחַ *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יָדְךָ *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבָּעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מְלֶבָם *prophets out of their own heart* Ezek. 13: 2, כְּלִי בָנוּ *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive בֵּן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יָמִין *right*, צָפוֹן *north*, קֵצֶה *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'th'ibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל־דִּבְרֵי אֲשֶׁר *for the reason that* Dent. 22: 24, particularly when the relative is itself omitted, בְּיַד־הַשֵּׁלֶחַ *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּחִלַּת דְּבַר־יְהוָה *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַחֵבֶה וְהַדָּעַת *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, מְיֻנָּן וְלֹא שָׂכַרְתָּ *drunken and not with wine* Isa. 51: 21.

a. So before הַהוּא used as a relative, הַר־הַהוּא *the mountain that his right hand has acquired* Ps. 78: 54, מְקוֹם הַהוּא Ps. 104: 8. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus **וְהָיָה** Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; **וְהָיָה** 2 Chron. 29: 27; **וְהָיָה** Job 18: 21. Some would so explain **וְהָיָה** Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 36. The construct is once used where a noun is repeated **שַׁבָּת שַׁבָּת** *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, **רִאשֵׁי בָתֵּי אֲבֹתָם** *the heads of the houses of their fathers* Ex. 6: 14, **מִסְפַּר שְׁבָטֵי בְנֵי-יִשְׂרָאֵל** *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, **פְּרִי-לֵבָב לְמֶלֶךְ-אַשּׁוּר** *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

a. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows **הַרְיֵי קָדוֹם** *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

b. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized **הָרַחֲמָה אֲבִי-מִלְכָּה** *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, **אֱלֹהֵי אֲבֹתָם** *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated **אֱלֹהֵי אֲבֹתָם** *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun **רֹאשׁ עֵלֶב וְזֶעֶב** *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, **מֶלֶךְ סֹדֹם וְגֹמֹרָה** *the king of Sodom and the king of Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated **בְּלִי וּבְלִי** Gen. 46: 7, 19: 16, Ex. 10: 6.

c. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest **כְּרִיב וּפָרָשָׁיו וְחֵיָלָיו** *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun שְׁלֵמֵי אֲבוֹנֵי הַיַּדָּאֵל *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, נְחָרִים בְּחַיֵּי הַיָּשׁ *rivers, brooks of honey* Job 20: 17, הַיִּשְׁשֵׁלִי הַיִּצְיִי־הַקָּשָׁה Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though יִשְׁשֵׁלִי may be in construction not with הַקָּשָׁה but with רֹאשֵׁי *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeably to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, מְצִיטָה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2: 7, צִטָּת נָהָב גְּדוֹלָה *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, גְּבִיּוֹרֵי הַיָּדָל *the mighty men of valour* Josh. 1: 14, אֱלֹהֵי יָדָבָר *his idols of gold* Isa. 2: 20, יָם קִדְשִׁי *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; הַצִּיָּר בְּיָמֵי הַחֲבִירִים הָאֲחֵרִי 2 Chron. 3: 11, since בְּיָמֵי is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, הַלִּפְתֵּי־הַבְּרִיחַ הַשֵּׁנִי הַלִּפְתֵּי־הַבְּרִיחַ הָרִאשׁוֹן *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אֶחָד רֵאשֶׁה הַבְּרִיחַ Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between לֵב, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, שָׁרְפוּ אֶת־הַבָּיִת לֵב *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the

direct object of a participle is preceded by the indirect *הָאֵלֹהִים* Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

b. There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct.

1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a.* *כְּלֵי מִלְחָמָה* *his weapons of war* Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, *גִּבּוֹרֵי גִּבּוֹרִים* *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, *בְּנֵי-הַצֵּיִת* *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, *בְּזָבִיחַ הַזָּהָב* *the golden altar* Ex. 40: 26, *הַעֲשִׂיָּה הָאֵצִיָּה* *the tenth-part of an ephah* Num. 5: 15; *אֱלֹהֵי צְדָקָה* Ps. 4: 2 may mean either *the God of my right*, who defends my righteous cause, or *my righteous God*; comp. Ps. 59: 18. 2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus *פְּרוֹת רְשָׁתוֹ* but *הַפְּרוֹת רְשָׁתוֹ* Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. *b.* and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a.*

c. He paragoric may be attached to a noun in the construct state, *נֹשֵׂא הַקֶּדֶשׁ* *toward the rising of the sun* Deut. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names *בְּאֶרֶשׁ בְּשֵׁב* *to Beersheba* Gen. 46: 1.

§ 260. The preposition *לְ* *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַצֹּאֵן אֲשֶׁר לְאִבְהִיהָ* *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. *בֵּיתוֹ אֲשֶׁר לְאִלִּישָׁע* *the house of Elisha* 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted *לְדָוִד* (a psalm) of David Ps. 11: 1, *אֲמִנוֹן לְאִחִינוֹם* *Amnon (son) of Ahinoam* 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, *וְאֵשֶׁר לְטוֹבִיָּה* *and those of Tobiah* Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

a. In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives *לְ* to suggest more distinctly its relation to the governing

noun, *the offerings of Israel* לַעֲבֹדֵי v_{iz.} *of my people* so 1 Kin. 6: 5; and after a suffix Esra 9: 1.

2. When the first noun is indefinite and the second definite, *בֶּן לֵיֶשֶׁי* *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יִשְׁי 2 Sam. 20: 1 *is the son of Jesse*, § 249. 3), *עֶבֶד לְשָׂר הַטְּבָחִים* *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions *מִזְמוֹר לְדָוִד* *a psalm of David* i. e. belonging to him as its author, *תְּפִלָּה לְחַבְבְּקִי* *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, *הַיּוֹם הַחֲמִישִׁי* *the fifteenth day of the month* 1 Kin. 12: 32, *בְּשָׁנָה הַחֲמִישִׁית לְמַלְכָּה* *in the fifth year of the king* 1 Kin. 14: 25, *בְּשָׁנָה שְׁלֹשׁ לְאַסָּא* *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, *סֵפֶר הַמֶּלֶךְ הַיְּהוּדִים לְמַלְכֵי יְהוּדָה* *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative *אֶרֶץ לֹא לָהֶם* *a land not theirs* Gen. 15: 13, or a suffix *שָׂרֵינוּ לְכָל־הַקָּהָל* *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

THE PREDICATE.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, *כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם* *all her paths (are) peace* Prov. 3: 17, *טוֹב הָעֵץ* *the tree (was) good* Gen. 3: 6, *זֶה הַדֶּרֶךְ* *this (is) the way* Isa. 30: 21.

2. Or the pronoun *הוא* of the third person may be used as a copula, *הַנָּהָר הָרְבִיעִי הוּא פָּרַת* *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25.

מַה־זֶּה אַתָּה *what are these?* Zech. 4: 5, אַתָּה־הוּא מַלְכִּי *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הַחֲרָבָה תְּהִי הָאָרֶץ *the earth was desolate* Gen. 1: 2, הַבָּקָר הָיוּ תֹשֹׁבוֹת *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הָיָה עֵינָיו בְּחַוֵּי *began* (to be) *dim* 1 Sam. 3: 2; וַיֵּחַל לִהְיוֹת אִישׁ הַחֲרָבָה *and Noah began* (to be) *a husbandman* Gen. 9: 20; וְהָיָה שָׁעָרְךָ שְׁמֵרָה *when thou ceasest spoiling* Isa. 33: 1, הָיָה שֵׁשֶׁת לָבָן *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called, to be esteemed*, etc.

b. Simple existence is predicated by means of the particle הָיָה *there is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין, which retains its absolute form at the end of a clause אֵין רִיבָה *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לֵךְ וְלֵךְ Gen. 11: 30, אֵין רִיבָה Lev. 26: 36, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it פִּתְרֵהוּ אֵין *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אֵין אֶרְנָה לְשַׁלֵּחַ *thou art not letting go* Ex. 8: 17, אֵין בֹּרֵךְ בְּיָדֶיךָ *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once אֵין is doubled for a strong affirmation 2 Kin. 10: 15, and אֵין אֵין occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אֵין *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין כִּי *it is not so, that his wrath has visited* Job 35: 15, אֵין כִּי יִבָּלֵה הַמֶּלֶךְ *the king is not he that can* etc. Jer. 38: 5; in Ex. 3: 2 אֵין is a participle with ה omitted § 93. c.

PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יהוה הוא האלילים *Jehovah is the God* 1 Kin. 18: 39, אבִיךָ אִישׁ אֶתְּחַבֵּר *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קִטְוֶה הַזֶּה הִיא *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִרְוֵי עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּצִלְתֵּי הַבְּצִלִּים *was pits, full of pits, as it were, composed of them*, Gen. 14: 10; *thy shoes shall be* בְּרִזְלֵי וְנְהַשֵּׁת *iron and brass* Deut.

33: 25, Ps. 135: 15; *the camp was בִּטְחָה security* i. e. secure Judg. 5: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b.* Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are צְדָקָה righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 הָיִיתָ אֶתְּמָלְכָה *we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am שָׁלוֹם peace*, *they are מִלְחָמָה for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health לוֹ to him?* Gen. 29: 6, 2 Sam. 18: 32; *thou art אִישׁ הַמְּדַלֵּד delights* i. e. much delighted in Dan. 9: 23, equivalent to אִישׁ הַמְּדַלֵּד Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, רַבִּים הַחֲמִיר *the word is good* Deut. 1: 14, רַבִּים הַחֲמִיר *his mercies are great* 1 Chron. 21: 13, אֵלֶּה הַדּוֹלֵדוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it: כָּל־לֵבָב הָיָה *the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְּדַבֵּר *my mouth is the (one) speaking* Gen. 45: 12, יְחֹוָה הַצְּדִיק *Jehovah is the righteous one* i. e. is in the right, and *I and my people are הָרָשָׁעִים in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 הָיָה and הָיָה are subjects.

COMPARISON OF ADJECTIVES.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition **מִן** *from* placed after the adjective, **טוֹבָה הַחֲכָמָה מִרֻבִּים** *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; **צַדִּיק אַתָּה מִמֶּנִּי** *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding **כָּל** *all* to the comparative particle **מִן**, **גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם** *great from all the sons of the east i. e. the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, **קָטָן בְּנֵי** *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, **הַיָּפֶה בַּנְּשִׁים** *O fairest among women* Cant. 1: 8, **הַקָּטָן הַגָּדוֹל** *the least, the greatest* 1 Chron. 12: 14, **טוֹבָם** *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, **אֶנְדֹּל מִיָּדְךָ** *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, **נִיחָם כָּכֵל** *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb **יֹתֵר** *more*, **אָנִי יֹתֵר חָכָמָה אֲנִי** *I was then more wise* Eccl. 2: 15.

b. The construction with **מִן** may also be used to denote excess, **גָּדוֹל כְּחַטֹּאתַי** *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4: 13, **קָטָן מִיָּדְךָ** *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to **מִן** in the following passages, in which an adjective, suggested by the context, must be supplied,

נָתַר הַתֵּן *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, כִּי אֵין *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, כִּי may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, הַיְהוָה יָצַד לְעֵינֵי הַיְהוָה Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; הַיְהוָה אֶתְרַם 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; יְרֵד־עִירוֹהָ לְאֵלֵהֶם Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* מִשְׂמֵחָם *more than* their joy at *the time* when etc. Ps. 4: 8, *making my feet* כַּאֲלֵהֶם *like* the feet of *the hinds* Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 כֶּסֶד כֶּסֶד *the gain of it is better than the gain of silver*.

VERBS.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like הָיָה were not before them and הָיָה shall not be after them* Ex. 10: 14; *the covenant which עָשִׂיתִי I made with your fathers* Jer. 31: 32, *which אֶעֱשֶׂה I will make after those days* ver. 33; *what הָיָה has been is that which הָיָה shall be, and what נַעֲשֶׂה has been done is that which נַעֲשֶׂה shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite הָיָה indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites הָיָה , הָיָה . In 1 Kin. 1: 46 הָיָה represents an action not at its termination but its commencement; so הָיָה Ruth 1: 15, הָיָה Dan. 1: 1. In Gen. 11: 5 הָיָה does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versâ*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

THE PRIMARY TENSES.

THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God בָּרָא created*, etc., Gen. 1: 1, *God נִסָּה tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that הָיָהְתָּ thou hast done* Gen. 3: 13, *thou הָיָהְתָּ have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2: 2; and *they did so as Jehovah הָצִו had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah הָיָה shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יִלְדָּה shall have brought forth Mic. 5: 2; or a conditional mood, except Jehorah of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom Isa. 1: 9, I would there were a sword in mine hand, for now הָיִיתִי I would have killed thee Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לֵּי-יָמֵינוּ O that we had died Num. 14: 2, לֵּי-הָרִבְּבוֹת O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִרְאוּ ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִפְּצוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* נָשָׂא took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא-יָסָד has not walked etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times הָיָה went about (day after day) Num. 11: 8; הָיוּ they kept (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so הָיוּ Deut. 12: 31 (illustrated by the following frequentative הָיוּ), Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (הָיוּ embraces the whole series of acts in the verses that follow), ver. 13 הָיוּ, ver. 23 הָיוּ, 2 Chron. 12: 11, עָשָׂה 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָיָה was perfect in his generations; *Noah* הָלַךְ walked with God Gen. 6: 9; *Solomon* בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* נָתַן he hath taken my blessing Gen. 27: 36; *mine eyes* רָאוּ have seen the king Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* נָתַן hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under a). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 $\text{וְאַתָּה הָרַגְתָּ} \text{ } \text{וְאַתָּה הָרַגְתָּ}$ *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; $\text{וְאַתָּה הָרַגְתָּ}$ Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

c. When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man* : $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15. Ex. 5: 14, 1 Kin. 11: 10; after $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ Gen. 12: 4, 17: 23, 18: 33; after $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun* $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ *had risen and Lot* $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ *had entered Zoar, when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land* $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ *went up* i. e. was then going up Gen. 19: 28; $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ Gen. 11: 5 not *had built* but *were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him*, $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ *while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

d. When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ *until, I will draw until* $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ after Lev. 25: 48; $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ if, if $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ *thou rememberest me* (lit. shalt have remembered), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6, $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ when Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ Gen. 43: 9 with $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ 44: 32; also $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ and $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ in successive clauses of Job 19: 27, $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ and $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ Isa. 4: 4, $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ and $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ 6: 11, $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ and $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* $\text{וְהָיָה הָאִישׁ אֲשֶׁר יִצְחָק יָצָא}$ *we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) *הָיָה לִּי שְׂמֵחָה* *there would have been pleasure to me* Gen. 18: 12, *כִּי הָיָה לִּי שְׂמֵחָה* *not merely who ever said but who would have said* (in any supposable case) Gen. 21: 7, *כִּי הָיָה לִּי שְׂמֵחָה* *almost lay i. e. might easily have lain* Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus *הָשִׁמְעֵנָּה יְיָ אֱלֹהֵינוּ* Isa. 48: 18 has been rendered *Oh, hearken* and *הָרַעְתָּ אֶת הַשָּׁמַיִם* 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rend* etc.; *וְעַתָּה יְיָ אֱלֹהֵינוּ* Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; *הַדָּוָר הַזֶּה* Job 21: 16, 22: 18 *not be far, but has been and is far from me*; *הָיָה לִּי שְׂמֵחָה* Ps. 4: 2, *הָיָה לִּי שְׂמֵחָה* 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while *יְיָ אֱלֹהֵינוּ* Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

g. It is not necessary to substitute the conjectural reading *הָיָה לִּי שְׂמֵחָה* (inf. and suf.) for *הָיָה לִּי שְׂמֵחָה* Josh. 4: 24; for, though this is the only instance in which a preterite follows *הָיָה לִּי שְׂמֵחָה*, the language is retrospective to be used subsequently by fathers to their sons, and the combination of *הָיָה לִּי שְׂמֵחָה* with a preterite has analogies in Ps. 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as *יְיָ* e. g. *יְיָ אֱלֹהֵינוּ* *lest he may have found* 2 Sam. 20: 6, *יְיָ אֱלֹהֵינוּ* 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *גִּבְעֵה לִּי מַיִם* *give me a little water for* *אֲנִי רָעָב* *I am thirsty* Judg. 4: 19 prop. *I have been thirsty, and (it is implied) I am so still; the earth הָיָה מְלֵטָה* *is full of violence* prop. *has been and still is full* Gen. 6: 13; *נֹדַעְתִּי* *I know that Jehovah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, *הָיוּ קוֹלֵלִים* *they call* (have called and still call) Gen. 19: 22, *Jerusalem הָיָה מְלֵטָה* *totters and Judah הָיָה מְלֵטָה* *falls* Isa. 3: 8, *הָיוּ קוֹלֵלִים* *they have declared and still declare* ver. 9, *הָיוּ קוֹלֵלִים* *they have ruled and*

still *rule* ver. 12, נִחְשְׁבוּ they have been and are reckoned 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah speaks*, יְהוָה אָמַר Isa. 1: 2 with reference to the utterance just begun and still proceeding; כֹּה אָמַר thus saith Jehovah Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future יֵאָמֵר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with נִגְּסָה, lo this toucheth (lit. hath touched) thy lips Isa. 6: 7; and נִרְאָה now mine eye seeth (lit. hath seen) thee Job 42: 5, 2 Chron. 2: 12; הִרְמִיתִי I lift my hand to Jehovah Gen. 14: 22 in the act of swearing what then follows; בֵּרַכְנוּ we bless you Ps. 129: 8, יִנְצְחֵנִי I counsel 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִנְדַּחְתִּי I hereby announce Deut. 26: 3, 30: 18, הִזְכִּירְתִּי I call to witness Deut. 4: 26; נִשְׁבַּעְתִּי I swear Gen. 22: 16; שָׁמַר reigneth 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה is (properly has become) Gen. 3: 22, Judg. 11: 35, הָיוּ have been and are Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 was, were, and the fut. הֵיכֵן־אֶמְצֵא am Ruth 2: 13; הָיָה is like Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 was like; נִפְּטָה ceases Job 3: 17; יָכֹל is able, can Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נָהַל it is a light thing 2 Kin. 20: 10, Isa. 49: 6; רַבּוּ are many Ps. 3: 2. (2) Denote a physical condition, אֶבְלָה languishes Isa. 19: 8, גָּבִהּ is high Isa. 55: 9, גָּדֹל is great Gen. 19: 13, זָקֵן is old (has become old) Gen. 18: 13, Josh. 13: 1, חָשֶׁךְ is dark (has become dark) Isa. 5: 30, טוֹבִים are goodly Num. 24: 5, נָקִי is clean Prov. 20: 9, יָבֵשׁ is (has become) dry Joel 1: 12, 20, יָפָה is fair Cant. 7: 2, קָבֵר has been and is grievous Gen. 18: 20, קָלָא is full Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), עָמֵק is deep Ps. 92: 6, עָשִׁיר is rich Hos. 12: 9, קָדָר has soiled clothing as a mourner Jer. 8: 21, קָטָן is small Gen. 32: 11, רוּב is Deut. 32: 27. (3) Mental states or affections, including even those of an active nature אֲנִי מֵאֵל מֵאֵל mourns Joel 1: 9, אֲהַב loves Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), בֹּשֶׁת is ashamed Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח trusts 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר remembers Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), יָחַד waits Ps. 33: 20, יָחַד desires Prov. 1: 22, יָחַד (anger) burns Gen. 4: 6, חָסָה confides Ps. 7: 2, חָסֵן delights in Isa. 1: 11, יָחַל Hi. hopes Ps. 38: 16, יָדַע knows Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), נָאֵץ is weary Isa. 1: 14, נָאֵץ loathes Job 7: 16, נָצַח exults 1 Sam. 2: 1, צָדִיק is righteous Job 34: 5, עָפָר has enough Isa. 1: 11, נִיחַם rejoices 1 Sam. 2: 1, נִיחַם hates Isa. 1: 14, נָחַת is at rest Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed* נָתַתִּי *I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed* אֶתְּנֶנּוּ *I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; הֵצִיְתָהְנִי *thou drivest me out* (lit. hast driven) Gen. 4: 14, הִקְמַדְתִּי *I establish* 9: 17, אָקַבְתִּי *I accept* 19: 21, הִנֵּחֵתִי *I put forth* Ex. 9: 15, מִכַּרְתִּי *selletth*, is resolved to sell Ruth 4: 3, אֶמְצָא *I am determined to take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 מֵאֵימָּה בָּאתֶם *whence have ye come*, but in Josh. 9: 8 מֵאֵימָּה תָּבוֹאוּ *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future הֵבֵנִי, תִּבְרַחְנִי, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing* בֹּרַחְתִּי, *I am seeking* מְבַרְכֶּנִי, comp. Judg. 19: 18. *Why dost thou so?* is Ex. 5: 15 expressed in the future תַּעֲשֶׂה, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite עָשִׂיתָ because regard is had to what was already done. Hazael asks, *why weepest thou?* using the part. בָּכִיָה 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. תִּבְכֶּה 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (*Use of the Tenses in Hebrew*, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox* יָדַע *knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah* רַחַם *pitieth them that fear him* Ps. 103: 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomie preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 23: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred *אֲנִי מְחָרָב* *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon מְחָרָבָהּ has fallen* Isa. 21: 9, *he נִשְׂחָזָה hath borne our griefs* Isa. 53: 4, *for I אֲנִי מְחָרָב have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, *אֲנִי מְחָרָב* Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, *אֲנִי מְחָרָב I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who אֲנִי מְחָרָב was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof *יָמֵי* he was to die 2 Kin. 13: 14; or conditionally, (would that I had died) for *אֶשְׁקֹט* I would be at rest Job 3: 13; but (if it were my case) *אֶדְרֹשׁ* I would seek unto God Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so *יִאָּדָהוּ* may all thine enemies perish Judg. 5: 31; O that my grief *תִּשָּׁקָל* might be weighed Job 6: 2; all that thou commandest us *נַעֲשֶׂה* we will do Josh. 1: 16; deeds that *לֹא עָשִׂהוּ* ought not to be done Gen. 20: 9; of the fruit of the trees of the garden *נֹאכַל* we may eat Gen. 3: 2, *לֹא תֹאכְלוּ* ye shall not eat ver. 3, mine ordinances *תִּשְׁמְרוּ* ye shall keep Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, *יָדַעַר* he can speak (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, *נָמוּת* we must die (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying that, in order that, lest, etc., (bring the venison) *לְבָרְכָךָ תְּבַרְכֶּנִּי* in order that my soul may bless thee Gen. 27: 25, against thee I sinned that *תִּתְּנֶנִּי* thou mightest be justified Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, *יָקָם* was to be avenged Gen. 4: 24, as had been promised ver. 15, *תִּסְבְּרוּ* subsequently stood around Gen. 37: 7, *יֵאָדָר* was going to say Gen. 43: 7, *יֹאכְלוּ* were to eat ver. 25, *יָבִיחַ* was about to place 48: 17, *יֵאָדָר* would tell 1 Sam. 22: 22, *יָבִיחַ* was then coming or subsequently came 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, *לֹא יִשְׁכַּח*

was not heard 1 Sam. 1: 13, where *וַיִּשְׁתַּחֲוֶה* he was worshipping or was on the point of worshipping or indefinitely and in a habitual sense, § 267. 4, where men used to worship 2 Sam. 15: 32, *וַיִּנְחָזוּ* they were watching for an omen 1 Kin. 20: 33, *וַיְתַקֵּן* was repairing 1 Chron. 11: 8, Job 32: 11, 12 (*וַיִּנְחָז* and *וַיִּנְחָז* denote his attitude of body and mind while waiting), Isa. 42: 14, *הוֹלֵךְ בְּתוֹךְ הַבְּרִיחַ* he fell into the pit which *הוֹלֵךְ* he was making Ps. 7: 16, *וַיִּרְאֵהָ* when I saw 73: 3, *וַיִּכְסֶה* he was covering (as seen in vision) Isa. 6: 2, *וַיִּמְלֵךְ* the house was filling with smoke ver. 4, *וַיִּמְלֵךְ* whilst they were rushing on as a tempest Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so *וַיִּבְרָא* Gen. 11: 6, *וַיִּבְרָא* 15: 4, *וַיִּבְרָא* 29: 8, *וַיִּבְרָא* Deut. 4: 42, *וַיִּבְרָא* 1 Kin. 8: 33, 35, *וַיִּבְרָא* Isa. 7: 23, *וַיִּבְרָא* 42: 4, *וַיִּבְרָא* 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, *וְיָבוֹא* if Joseph should hate us! Gen. 50: 15, *וְיָבוֹא* I should ascend Ps. 139: 8; so after *וְיָבוֹא* why should he curse 2 Sam. 16: 9, *וְיָבוֹא* what is man that thou shouldst remember him Ps. 8: 5, Job 21: 15, or *וְיָבוֹא* why should my father hide 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles *וְיָבוֹא* Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragogic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, *וְיָבוֹא* I will inform thee Ruth 4: 4, *וְיָבוֹא* I will not know Job 9: 21, Ps. 101: 4, *וְיָבוֹא* I will arise Isa. 53: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, *אֶחָדָא I shall find* (I hope) i. e. *may I find* Gen. 34: 11, *יִשְׂרָאֵל let them burn* 1 Sam. 2: 16, *יָשׁוּבָא shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, *יִחְיֶה 1 Chron. 22: 12, Isa. 5: 19* (joined with parag. fut.), so after *אִם O if יִחְיֶה he might live* Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5, Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, *אֵכָלָא thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, *אֵכָלָא Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, 27: 20: 5, or with reference to a past transaction אֵכָלָא לֹא might not go up* i. e. were not allowed to do so 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when *shall* becomes equivalent to *should or ought, therefore a man יִשְׁאַל shall leave* Gen. 2: 24, 9: 6, *אֵכָלָא לֹא it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, *יִשְׁאַל Judg. 14: 16, 1 Sam. 20: 5, יִשְׁאַל should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, *יִשְׁאַל Isa. 8: 19, יִשְׁאַל Ezek. 16: 16, Mic. 6: 6. Or to possibility, when shall or shall not means can or cannot, יִשְׁאַל shall be numbered*, will be capable of being numbered Gen. 13: 16, *יִשְׁאַל could we know* 43: 7, Num. 23: 13, *אֵכָלָא thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, *אֵכָלָא 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when shall means must, אֵכָלָא thou shalt return* Gen. 3: 19, *אֵכָלָא thou must give* 1 Sam. 2: 16, *אֵכָלָא I had to restore* Ps. 69: 5, *אֵכָלָא had to bring* Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as *אִם subj. pres. in order that אֵכָלָא it may be well* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that אֵכָלָא ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After *אִם pres. in order that אֵכָלָא it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After *אִם pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After אִם imperf. Josh. 10: 13, Jon. 4: 5. After אִם pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After אִם as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative-used in an indefinite sense Judg. 17: 8; or after אִם as if it אֵכָלָא were Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee אֵכָלָא that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bribe אֵכָלָא that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him אֵכָלָא that**

I might bless him (or *and I subsequently blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man* אֱלֹהִים לֹא אָדָם that he should lie (lit. *and he will perhaps lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, pres. *it shall have a margin* etc. שָׁרְיָהּ אֵין that it be not rent Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

g. When employed in requests, the future is frequently accompanied by the particle אִם, thus, אִם-תִּשְׁמַע אֲדֹנָי let thy servant speak, I pray thee Gen. 44: 18, אִם-תִּשְׁמַע אֲדֹנָי let the wickedness of the wicked cease, I pray Ps. 7: 10.

h. The future is idiomatically used with אֲנִי and אֲנִי-עַד not yet, before, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* אָכַלְתִּי מִכָּל אֲשֶׁר-לֹא-אָמַרְתָּ לִּי before thou camest Gen. 27: 33, *the lamp of God* מִנְּתִילֵי אֱלֹהִים had not yet gone out 1 Sam. 3: 4; to the present אֲנִי-עַד אֲנִי-עַד dost thou not yet know Ex. 10: 7; to the future, *that my soul may bless thee* אֲנִי-עַד אֲנִי-עַד before I die Gen. 27: 4, אֲנִי-עַד אֲנִי-עַד before they call, I will answer Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where אֲנִי is added to strengthen the particle. The infinitive is once used with אֲנִי-עַד Zeph. 2: 2 and once with אֲנִי-עַד Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people* נֹחֵם אֲנִי אֶת-עַמִּי saith your God Isa. 40: 1, the divine utterance though begun is not yet finished; אֲנִי-עַד אֲנִי-עַד do ye not know? ver. 21, are you ignorant, and is this ignorance to continue? *why weepest thou?* 1 Sam. 1: 8.

a. The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, אֲנִי-עַד אֲנִי-עַד you see (now, if never before) ... *why do you persist in bringing* 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

ness יִחַיְתִּי exalteth a nation Prov. 14: 34, it does so now and always will; *a son יִכְבֹּד honoureth his father* Mal. 1: 6.

a. See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist יִרָאֵם used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job יִכְתֹּב did continually* Job 1: 5; *the daughters of Israel יִצְטַח were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

a. In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

b. The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

Thus, a historian in animated description, as we might use the present, *אָז זינגט משה* *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings. *בָּלַק יְהוָה יְהוָה* *brings me from Aram* Num. 23: 7, *אֲבִיר בּוֹ יוֹם אֲהָלֶךְ בּוֹ* *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָּה לֹא מֵחֶמֶץ אֲמַתָּה* *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יְהוָה יִדְּבֶקֶךָ לְמִשְׁעָה* *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, *הֵנָּה* 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after *אָז then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

THE PRETERITE AND FUTURE IN COMBINATION.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus *בַּיּוֹם הַהוּא* Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. *כִּי בָרָא* 39: 8 not *what can I hope for*, but *what have I hoped* and do I hope for. *כִּי יִלְדֶּנִּי* 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. *וְלֹא אֶפְסֶה* Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king to cease. *כָּל יְמֵי חַיָּיָה* 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. *וְהַצֵּלֶנּוּ מִתַּלְמֵי הַיָּם* 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or shall it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, *תֵּיכָלְכֶם* *ye shall pass ... עָבַרְתֶּם* *ye have passed* Gen. 18: 5, *יִכְסְיוּ* *shall cover them* in all time to come ... *יָרְדוּ* *they went down* Ex. 15: 5, *וְהָפְסוּ* *have ceased* (past) ... *יָנַחוּ* *shall rest* (continuous future) Job 3: 17, Ps. 9: 8, *יָסְדָהּ* *he founded it* (original creation) ... *יַבִּינֶנָּה* *he shall make it firm* (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא יִבְיֶהֱוָה *they will not consider* and *the deed of his hands* לֹא יִשְׁכַּח *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future לֹא יָדָעוּ *they do not know* and *will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found if the sun* זָרַח *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* תְּבַשְׁתִּי *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth ... his thoughts* חֲשָׁבוֹתָיו *have consequently perished* Ps. 146: 4, so after a participle בֹּנֵה בְּהִיבָה *making unjust gain he has thereby taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* הַמֵּתָר *shall perish*, yes, *hope* הַמִּתְקָוָה *has perished* Prov. 11: 7; *is it good that* תִּשְׁמַח *thou shouldest oppress etc. and that* הוֹרֵי הַיָּם *thou hast meanwhile shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 *the ...* רַבְּעָל 44: 15, *the ...* רַבְּעָל Ezek. 33: 15, Joel 2: 6, *the ...* רַבְּעָל Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, *they are bending the bow*, and now *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause הַיָּמִין Isa. 5: 20. (5) Or a sequence from it *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; *favoured* רָחַם

may be shown to the wicked, $\text{לֹא-לָמַד צְדִיקוּתָא} \text{ he has not learned righteousness thereby}$ Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dwelt in Seir, and the children of Esau subsequently dispossessed them* Deut. 2: 12; *they were both naked and were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, $\text{לֹא-רָאָה} \text{ 1 Sam. 2: 25, 3: 2 (so that he could not see), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (so as to be good for nothing), 52: 7 (consequently fled). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.$

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations have heard, they will be afraid; pangs have seized upon the inhabitants of Philistia; then the dukes of Edom were troubled, the mighty men of Moab trembling shall seize them, all the inhabitants of Canaan have melted.* So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

THE MODAL FORMS.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תִּשְׁמֹר* *thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לֹא תִצְטָרַח* *ye shall not afflict any widow* 22: 21; *יָבִיא* *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *פָּחַד* Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat *יִהְיֶה* *there shall be a holy convocation* Lev. 23: 7, but *יִהְיֶה* *let there be light* Gen. 1: 3; or with the exhortation of the prophet *יִהְיֶה* Lev. 19: 36 but *יִהְיֶה* Ezek. 45: 10; or with the counsel of the sage *לֹא תִצְטָרַח* Deut. 19: 14, but *אַל תִּצְטָרַח* Prov. 22: 28; or with the injunction addressed particularly to an individual *לֹא תִשָּׁחֵחַ* Num. 6: 3 but *אַל תִּשָּׁחֵחַ* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

exampled in strictly legal sections with the exception of *וְיִירָא* in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, *אֶזְכֹּרָהּ* *I will celebrate*, I am resolved to do so, Ps. 7: 18, *נֵלְכָהּ* *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, *נִתְּנָהּ* *let us appoint a head*, and *נִשְׁוּבָהּ* *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest *אֶשְׁתָּכֵּה* *let me fetch a morsel of bread* Gen. 18: 5, *אֶעֱבֹרָהּ* *let me pass through thy land* Num. 21: 22; or an inward desire *אֶכְלֶנָּהּ* *I would like to eat* Deut. 12: 20; or simply consent *נִמְוָתָהּ* *let me die*, I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, *אֶלְכָּהּ* *I must*

go into the gates of Sheol Isa. 38: 10, נִכְנְסוּ בִּשְׁעֵי שְׁאוֹל *we have to grope like the blind* Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אֲנִי אֶפְעֹל *I shall be eased of my adversaries* to one of purpose אֲנִי אֶפְעֹל *I will be avenged of my enemies*; אֲנִי אֶדְבַּר *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but אֲנִי אֶדְבַּר *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; אֲנִי אֶפְעֹל *we shall make a covenant* Ezr. 10: 3 simply declarative, but אֲנִי אֶפְעֹל with urgency *come! let us make a covenant* Gen. 31: 44; אֲנִי אֶפְעֹל *until I can wink* as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with אֲנִי as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as אֲנִי אֶפְעֹל, אֲנִי אֶפְעֹל etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with אֲנִי *I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *perhaps* אֲנִי אֶפְעֹל *I may atone* as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 88: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; אֲנִי אֶפְעֹל is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of אֲנִי necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 23: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, *let the earth bring forth grass* Gen. 1: 11, אֲרָא *do thou wait or thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh look out a man, and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness be upon us* Ps. 33: 22, אֲרָא *do thou increase* Ps. 71: 21; or a wish *may Jehovah establish his word* 1 Sam. 1: 23; or permission אֲרָא *let him go up or he may go up, and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*, $\text{אֵין בֵּינֵינוּ שֹׁפֵט}$ *who may lay his hand* as I wish he might Job 9: 33, *my eye* עֵינִי *shall rest or must rest*, a volition determined by constraint 17: 2, *who is wise* חָכָם *and can consequently understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative אַל is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. אַל is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and אַל but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b, אַל-יִפְּחַדְוּ Gen. 22: 12, אַל-יִחַדְוּ Ex. 16: 29. The future with אַל and the jussive with אַל are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and אַל with the jussive may stand, where the thought might have been prosaically expressed by אַל with the simple future, אַל-יִתְחַשְׁבוּ *let not their faces blush* (i. e. they shall have no occasion to do so) Ps. 34: 6; אַל-יִתְרַחַד *fear not* (thou needst not fear) Prov. 3: 25; אַל-יִסְּחוּ *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, וְיָרֶם

speak unto the children of Israel Lev. 1: 2, מִלֵּאס *fill the men's sacks* Gen. 44: 1; exhortation or advice שִׁכְחֵי *forget thy people* Ps. 45: 10, שִׁבְּהִי *dwell in the land*, וְעַבְדֵּה *and serve the king of Babylon* 2 Kin. 25: 24; a wish or entreaty הֵנִי *give me a possession of a burying-place* Gen. 23: 4, הִשָּׂא *incline thine ear to me* הַצִּילֵנִי *deliver me* Ps. 31: 3; permission, *where it is good in thine eyes* שִׁב *dwell* Gen. 20: 15, שִׁתֵּה *drink, my lord* Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, הַשְׂבִּיעַ *make fat the heart of this people* i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, רָדִי וּשְׁבִי *come down and sit in the dust, O virgin daughter of Babylon* i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel הֻ is appended to the 2 masc. sing. שִׁבְהֻ וְאָכְלֻהָ *pray, sit, or do sit and eat* Gen. 27: 19, שִׁמְרֻהָ *O keep my soul* Ps. 25: 20, *O Lord* שְׁמַעֲהָ *do hear, O Lord* סַלְּחָהָ *do forgive, O Lord* הִקְשִׁיעָהָ *do hearken* Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, הִסְתֵּר *hide....* מִיָּתָה *blot out....* בָּרָא *create....* הַדֵּשׁ *renew....* אַל-תִּשְׁלִיכֵנִי *cast me not away....* אַל-תִּקַּח *take not* Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לִי Gen. 23: 13 and once by אֵס Job 34: 16, unless בִּיָּהָה notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. הִשָּׂה *make haste*, עֲרֹה *awake*, הִנָּחֵה *lift thyself*, הִשְׁבַּעְהָ *swear*, הִנָּחֵה *bring near*, הִקְשִׁיעָה *attend*, only once הִקְשִׁיעָה Job 33: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form *הִשְׁמָעֵנִי* *hearken*, *הוֹשֵׁעַ* *spare*, *הַצֵּלֵנִי*, *בְּצַלְתָּ*, *בְּצַלְתָּהּ* *deliver*, *הַרְגֵזֵנִי* *rouse*; *הֵלֵךְ*, *לֵךְ* when used as particles of incitement *come!* invariably have the paragogic *הֵלֵכְ*, *לֵכְ*; always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says *הִשְׁמָעֵנִי* Gen. 27: 7, but Joseph giving direction to his steward *הוֹבֵא* Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence *הִנֵּי יָדָהּ* *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, *הַנִּחַ* *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive *לֵךְ* *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble *לֵךְ* *reign thou* ver. 14; Joel persuasively to Sisera *סִוְרָה* *do turn aside* Judg. 4: 18, Abner to Asahel *סִוְרָה* *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel *שִׁיבֵנוּ* *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook *הֵלֵךְ* *give, please, the portion which I bid you* *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse *שִׁלְחָהּ* *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan *שָׁבֵחַ* 1 Sam. 20: 31; a messenger to Saul reporting an invasion *הָרַחֵק* *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way *בֵּרַח* 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily *הֵרַח* *come down!* 2 Kin. 1: 9, 11, the angel calmly *הֵרַח* *go down* ver. 15; Abner to David *בָּרְכָהּ* *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash *בָּרְכָהּ* *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God *קִימָהּ* *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah *קִים* *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action *הִתְעוֹצֵבָהּ* *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak *הִתְעוֹצֵבָהּ* *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition *הַצְלִיחָהּ* *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *וְהַצְלַחְתָּ* *and prosper* 1 Kin. 22: 15.

d. As the simple future may express a command, *לֹא* with the future is used in like cases to denote prohibition; so generally in the law Ex. 20: 3 ff., and elsewhere *לֹא תִקְלָעֵהוּ* *thou shalt not curse him* Num. 23: 25, *לֹא תֵצֵא* *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by *אַל* with the jussive *שָׁבֵחַ* 2 Kin. 18: 28 but *אַל תִּשְׁמָעֵנִי* *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precative particle *אֵלֶּיךָ* is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; נָּ follows the verb, except in negative clauses when it is prefixed with לֹא , נִשְׁרָהָהָ נָּ *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul* $\text{נִשְׁבְּרֵי־תַּיִתָּהּ}$ *return, I pray thee* 1 Kin. 17: 21, אֶל־נָּהָר *pray let not my lord be angry* Gen. 18: 30, הִבֵּט־נָּהָר *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle נָּנָּ or נָּהָהָ prefixed to the verb or to the person addressed נָּנָּהָ נָּ *ah! forgive, I pray thee* Gen. 50: 17, $\text{נָּהָהָ יִתְּהָהָ נָּהָהָ}$ *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

a. נָּ is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 נָּ both precedes and follows the imperative. נָּ with the simple future, נָּהָהָהָהָהָ Gen. 18: 4, נָּהָהָהָהָהָהָ 2 Sam. 13: 25, נָּהָהָהָהָהָהָהָ 2 Sam. 14: 17, נָּהָהָהָהָהָהָהָ Jer. 38: 4, נָּהָהָהָהָהָהָהָ Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of נָּנָּ or נָּהָהָ Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without נָּ , but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, הִסִּיר *he removed*... וַיִּשָּׁבֵר *and he brake*... וַיִּכְרֹת *and he cut down*... וַיִּבְרֹת *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, אֲנַחֵם *I shall comfort myself*.... וְאֶנְקָמָה *and will avenge myself*.... וְאֶשְׁיָבֶה *and will bring back*.... וְאֶמְצָה *and shall purge*.... וְאֶסְיֶה *and will take away*.... וְאֶשְׁיָבָה *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, פְּרֹה *be fruitful*, וּרְבֹה *and multiply*, וּמִלֵּא *and fill*.... וּמִשְׁבֵּתָהּ *and subdue it*, וְרָדָהּ *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula וָהִיא *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, *וַיִּהְיֶה* and it came to pass, if (i. e. whenever) *וַיִּבְרִיחַ* the serpents bit a man, and he looked ... *וַיֵּחַי* then he lived, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *וּבְבֹרֵךְ* they gathered it morning by morning and *וַיִּבְרַח* the sun grew hot and it melted, Ex. 16: 21, *וַיִּבְרַח* Ex. 40: 31 (see the frequentative future *וַיִּבְרַח* ver. 32), Num. 11: 8, *וַיִּבְרַח* continued to blow Josh. 6: 8, Judg. 2: 18, *וַיִּבְרַח* used to go up ... *וַיִּבְרַח* used to give 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, *וַיִּבְרַח* kept calling ... *וַיִּבְרַח* 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary used to take". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, *וַיִּבְרַח* and I will send them *וַיִּבְרַח* and they shall arise *וַיִּבְרַח* and shall go ... *וַיִּבְרַח* and shall describe ... *וַיִּבְרַח* and shall come to me, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite *וַיִּבְרַח* and divide it Josh. 18: 4; *וַיִּבְרַח* he shall intervene and shall imprison and shall bring to trial Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *וַיִּבְרַח* why will thou say *וַיִּבְרַח* and wilt thou speak Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, Isa. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, *וַיִּבְרַח* *וַיִּבְרַח* run .. and see .. and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Deut. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Dent. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וַיֵּשֶׁה* and consequently *he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וַיִּגְּלֵה*, *that we may know it* Isa. 5: 19, (lit. *and let us know*), וַי is here parallel to לְמַעַן *in order that* in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וַיַּעַשׂ יְהוָה* and yet *I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן so may be inserted to intimate that the effect is instantaneous רָאוּ בְּכָרְאֵי כֵּן הַמַּעֲרָה *as soon as they saw, they wondered* Ps. 48: 6, or invariably repeated כָּל־כֵּן הָרָאוּ *as often as they called them, they went from them* Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וַיִּשְׁמָעוּ* and *shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וַיִּהְיוּ* and *he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וַיִּבֶּן* that he should lie Num. 23: 19; *Thou desirest not sacrifice וַיִּתְּנֶה* else *I would give it* Ps. 51: 18; *It is not an enemy that reproached me וַיִּשְׁמָע* else *I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וַיֵּאָדָר* to tell or that *I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וַיִּחְיֶה* that *my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me* etc. וַיִּקְבְּרֶהָ *that I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וַיִּסָּר* to remove or that *he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *hearken to the voice of Jehovah* וְיִרְצֶה *that it may be well with thee* (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וְחַיִּי *and that thy soul may live*, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, *shall I call thee a nurse* וְיִרְצֶה *that she may nurse* Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. c, *send away the ark* וְיִרְצֶה *that it may return*, וְלֹא יָרִיחַ *and that it may not slay* 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination *put thy hand* etc. וְאֶשְׁבַּרְךָ *that I may make thee swear* Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, *he used to consecrate whoever would* וְיִרְצֶה *that they might be priests* 1 Kin. 13: 33, *O that my head were waters* וְאֶשְׁבַּרְךָ *that I might weep* Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, *bathe in the Jordan* וְיִרְצֶה not merely *that thy flesh may return*, which would leave the issue in doubt, but *and thy flesh shall return* 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. *Plead with your mother* וְיִרְצֶה not merely *that she should put away*, as though the pleading might prove ineffectual, but *and let her put away* Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, *do this* וְיִרְצֶה *and live* i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehovah grant you* וְיִרְצֶה *that ye may find* (lit. *and find ye*) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph* הֵיכָל *was brought down* ... וַיִּקְנֵהוּ and *Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys or will buy him*) ... וַיִּקְנֵהוּ and *Jehovah was* .. וַיְהִי and *he was* וַיִּהְיֶה and *his master saw* ... וַיִּמְצֵא and *Joseph found* ... וַיַּשְׁרֵחַ and *served* וַיַּעֲבֹד and *he made him overseer* וַיִּתֵּן and *all that he had he gave* (pret.) *into his hand*.

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיָּשָׁב and *dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out . . וַיִּזְעַק they were distressed . . וַיָּקָם and Jehovah raised up judges Judg. 2: 15, 16; a perfect, *I have hearkened* וַיִּשְׁמָע and heard Jer. 8: 6; pluperfect, *had gone down* וַיִּרְדּוּ and lain and slept soundly, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* . . . וְלֹא-יִחַשׁוּ and the sword shall have come and taken him away Ezek. 33: 4; optative, *O that we had been content* וַיִּשְׂבּוּ and dwell Josh. 7: 7; subjunctive, *lest the spirit may have taken him up* וַיִּשָּׂאֵהוּ and cast him 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man* וַיִּחַשְׁבֵּהוּ and dissolvest Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establish the earth* וַיִּסְמְךָ and it stood then and still stands Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיֵּשֶׁב and he has sat and sits king for ever Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַיִּשָּׂא then sang (lit. sings) Moses . . . וַיֹּאמְרוּ and they said Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past וַיִּשְׁמָעָה she used to provoke her so that she wept 1 Sam. 1: 7, Judg. 12: 5, וַיֹּאמֶר I have repeatedly spoken . . . לוֹ and said to him 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, וַיִּשְׁלַח when Jehovah sent . . . וַיִּמְרְדוּ ye rebelled Dent. 9: 23; or to a participle the Philistines וַיִּקְרְאוּ were fighting . . . וַיִּפְּחוּ and Israel fled 1 Sam. 31: 1; or to a noun clause Shem (was) one hundred years old וַיִּזְדָּר and he begat Gen. 11: 10; or a statement of time on the third day וַיִּשָּׂא then Abraham lifted Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, *now it comes to thee* וַיִּתְּנָה and thou faintest Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַיִּתְּנָה he prayeth to God וַיִּקְבֹּל and he accepteth him Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle וַיִּתְּנָה the king is weeping and mourning 2 Sam. 19: 2, וַיִּזְדָּר He brings down . . . וַיִּקְבֹּל and brings up 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive בַּשָּׁמַיִם

when a wicked man returns ... וְנָשָׁב and does Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who (art) thou* וְהָיָה *that thou art afraid* Isa. 51: 12, Gen. 49: 14, 15, *a land of gloom* ... וְהָיָה and when it shines it is like darkness Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, וְהָיָה he shall divide every strong-hold וְהָיָה and shall heap up earth וְהָיָה and take it Hab. 1: 10, Job 24: 20, Ps. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; if וְהָיָה there shall be found a man who וְהָיָה shall do that which is evil, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. וְהָיָה in the sense of the future perfect, *shall have done*, § 267. 1. c. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וְהָיָה and has gone and served other gods; while the sequel to the finding is expressed in ver. 4 by the secondary future וְהָיָה and it shall be told thee. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak* וְהָיָה and (after I had thus watched) *Jehovah answered me*.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham* וְהָיָה and said i. e. tempted him by saying etc. Gen. 22: 1, *they did so* וְהָיָה that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful* וְהָיָה and increased and multiplied and grew strong Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9, 18: 8; or an identical repetition whether for emphasis וְהָיָה Gen. 2: 2, וְהָיָה Ezek. 18: 24, by way of resumption וְהָיָה Josh. 18: 8, 9, וְהָיָה Judg. 17: 3, 4, וְהָיָה 1 Sam. 4: 12, 13, וְהָיָה 6: 19, וְהָיָה Ezr. 8: 25, 26, וְהָיָה 10: 6, or for the sake of adding further particulars וְהָיָה 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked* וְהָיָה but the righteous comes out Prov. 12: 13, Job 3: 24; or the positive alternative answering to a preceding negative *they walked not in his ways* וְהָיָה but turned aside 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וְהָיָה thus were finished Gen. 2: 1, וְהָיָה so it was 19: 29, וְהָיָה so was confirmed 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned* ... וְהָיָה viz. *there reigned* Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (*answered and spake, besought him and spake*), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed* וְהָיָה ... וְהָיָה and heard ... and bowed themselves Ex. 4: 31, where of

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded* וַיִּצְוֶה *and they took them down* וַיִּשְׁלֹחֵם Josh. 10: 27, וַיִּשְׁלֹחֵם 1 Sam. 19: 5, וַיִּשְׁלֹחֵם *and each one burned incense* not expressive of design as though it were וַיִּשְׁלֹחֵם, § 275. 2. c, *that he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיִּשְׁלֹחֵם *and he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וַיִּשְׁלֹחֵם *and yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me* וַיִּשְׁלֹחֵם *or I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיִּהְיֶה *And it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיִּשְׁלֹחֵם Deut. 32: 8, וַיִּשְׁלֹחֵם ver. 18, וַיִּשְׁלֹחֵם 2 Sam. 22: 14 (where Ps. 18: 14 has וַיִּשְׁלֹחֵם), וַיִּשְׁלֹחֵם Job 33: 21, וַיִּשְׁלֹחֵם Ps. 18: 12 (where 2 Sam. 22: 12 has וַיִּשְׁלֹחֵם), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. b, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 : **וְהָיָה** may have its proper jussive force, as the language of the person referred to, *let it be his*.

h. It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, **וְנִשְׁלַחְנִי** and *I sent* of my own accord Gen. 32: 6, **וְנִשְׁמַרְתִּי** and *I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, **וְנִבְחַנְתִּי** and *I carefully inspected* Ezr. 8: 15, **וְנִקְרַחְתִּי** and *I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as **וְנִשְׁכַּחְתִּי** Ps. 3: 6, **וְנִחַמְתִּי** Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away, וְנִחַמְשָׁה I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel יִשְׁגֶּה shall err, וְנִגְזַל and it be hid* (strictly 'shall have been hid' at the time)... *וְעָשׂוּ and they do וְאָשְׁמוּ and shall be guilty ... וְהוּדְעָה and it shall become known וְהִקְרִיבוּ then they shall offer וְהֵבִיאוּ and shall bring וְסָמְכוּ and shall lay וְשָׁטַט and one shall slay וְהִכִּיָּא and the priest shall bring וְטָבַל and shall dip וְהִזָּה and shall sprinkle וְנָתַן וּמִן-הַדָּם fut. and shall put of the blood; 1 Sam. 15: 3 *וְהִכִּיתָּהּ go thou and smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...*

וְתִסְרֹף־וְתִסְרֹף and devote ye וְלֹא תִהְיֶה־לְךָ fut. and thou shalt not spare ... וְתִסְרֹף־וְתִסְרֹף pret. but shalt slay etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God יְהוָה will be with me וְאֶשְׁכְּחֶנּוּ and keep me etc. etc.* Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man אִישׁ should come to me ... וְהָיָה־לִּי and I would do him justice* 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after לֵךְ lest Gen. 3: 22, 32: 12, Ex. 1: 10, or לְמַעַן in order that Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command אֲלֹהֵי־יִשְׂרָאֵל go not far away ... וְהָיָה־וְהָיָה and be ye all ready Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire אֶשְׁמַע may thy word be verified ... וְהָיָה־וְהָיָה and do thou turn ... וְהָיָה־וְהָיָה and hearken 1 Kin. 8: 26, 28, 30, permission אֲתִתֵּן־לָהּ thou mayest give it and he may eat it Deut. 14: 20, or necessity וְהָיָה־וְהָיָה they must go and get straw Ex. 5: 7; or denoting a general fact irrespective of time וְהָיָה־וְהָיָה they have enough ... וְהָיָה־וְהָיָה and leave their abundance Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past vapour וְהָיָה־וְהָיָה used to ascend ... וְהָיָה־וְהָיָה and watered Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect וְהָיָה־וְהָיָה if thou remember me (lit. shalt have remembered) ... וְהָיָה־וְהָיָה then pray shew kindness Gen. 40: 14. 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, וְהָיָה־וְהָיָה their judges have been thrown down (i. e. shall surely be thrown down) ... וְהָיָה־וְהָיָה and they shall hear Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently וְהָיָה־וְהָיָה, I have set my bow in the cloud (i. e. I intend to do so) וְהָיָה־וְהָיָה and it shall be Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite *עָשָׂה ה'רָחִיב* *Jehovah has now made room for us* וְנִפְרִיחַ and *we shall be fruitful* Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David ... יִלְכְּחֶנּוּ* *that I should take*, or interrogatively *and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 (יִשְׁלַח connects with יִלְכְּחֶנּוּ ver. 5), *אֶפְתָּח* *I herewith send ... וְנִשְׁבַּחְתָּ* *and thou wilt recover him* or *that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity *כִּי־יָשַׁב* *might easily have lain* (lit. almost lay) ... וְהִבְאֵה and *thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context *וְנִשְׁבַּחְתָּ* *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. הִשָּׁבֵר ver. 9) Deut. 4: 15, 29: 8, וְאֶבְרָחָם Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so וְהָיָה Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether וְהָיָה means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

PARTICIPLES.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (Jehovah) *אֹהֵב* *loveth righteousness* Ps. 33: 5; *a generation הֹלֵךְ goeth*, and *a generation בָּא cometh* and the earth *עֹמֶדֶת abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he מִזְבֵּחַ וּמִקְטֹרֶת sacrificed and*

burned incense habitually 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*, נֹרָא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהֻמָּה *desirable*, נֹאכָל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מַהֲרֹה *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הִנֵּה), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הִנֵּה, הִנְנִי מְבִיא *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נָתַן *given*, מְשֻׁבָּה *restored*, מְרֻחָה *slain*, שְׂמֹרֶה *kept*, גְּמָוֶה *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, כָּר *dead* more frequently than *dying* or *about to die*, הֹלְכִים *that went forth* Gen. 9: 18, הַבָּאִים *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* הַצֹּדֵף *that hath hunted venison* Gen. 27: 33; *these are the gods* הַמִּצִּיִּם *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לְקַחַי Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, בֹּטְחִים *trusting*, § 90, מִלְחָמָה *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came* ... וְלוֹט יֹשֵׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh* ... וַיָּבֹאוּ קָרְעִים *with his clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

prophets יְרֵדִים coming down 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נִזְכָּר (who shall then be) born Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַיְּמֵיכֶם who had told him 2 Sam. 1: 13 or the relatively future *he did not tell him that he* בָּיָה was about to flee Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses* רָצָה הָיָה *was keeping the flock* Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne* יִהְיֶה נִסְתָּר *shall be established for ever*, 1 Chron. 17: 4, *let their habitation be* נִשְׁמָה *desolated* Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיוּ בְּלִים *were already circumcised* Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense הָיוּ קְרָאוּ *and they were read before the king*. The jussive הֵי, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with הָיָה, הָיָה, and in a few other cases. Jer. 2: 17 בָּנִיךָ בִּלְעֵד seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, אֵין פִּתְיָר *there was no one interpreting* Gen. 41: 8, אֵין נָתַן *I am not giving* Ex. 5: 10, אֵין נָתַן *straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them לֹא יָבִיט Job 29: 12; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and לֹא תִחְיֶה not saving alive* Ps. 22: 30.

INFINITIVE.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, *מִהֲיֹזְרֹת הַזֶּהָה נָחֵם what doth your reproof reprove?* Job 6: 25, *לֹא טוֹב לְרַב־חֶמֶךְ to eat much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *הַשְׁקֵט וְהַבְטָחָה quietness and confidence* Isa. 32: 17; the construct more frequently, either without לְ, *לַעֲשׂוֹת צְדָקָה to do justice is a joy to the righteous* Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *הַדְּבָרִים הָאֵלֶּה the words of the wicked* are *לְיָרֵב דָּם to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. a, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, *לִמְדֵּה הַיָּטִיב learn to do well*, *אֶשְׂרֵי תִלְוִין redress wrong* Isa. 1: 17, *עַד יֵדָע וְיָסֹר to refuse the evil*, *וַיִּבְחֹר and to choose the good*, 7: 15, *וְלֹא-אָבֹה בְּדַרְכֵּי הַלֹּוֹה and they would not walk in his ways*, 42: 24, *תַּעֲשֶׂה וְיִסְאוּס and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun *הַדֶּרֶךְ הַיָּשָׁר the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition לְ, *אֶשְׂכַּל לְהִתְחַזֵּק I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; *עַתָּה לֵבְנָת וְעַתָּה לָמוּת a time to be born and a time to die* Eccl. 3: 2 ff.; לְ is less frequently omitted in prose than in poetry, *אֲנִי יָדָעְתִּי לֹא אֶשְׁתָּחֵל I know not (how) to go out and to come in* 1 Kin. 3: 7, *אַתָּה הִשְׁלַמְתָּ thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, *כֵּן יִהְיֶה עִירָהּ ready to rouse leviathan* Job 3: 8. לְ is not prefixed to an infinitive, which is preceded by a noun in the construct state *בַּשָּׁנָה הַזֹּאת in the year of Tartan's*

coming Isa. 20: 1, *עַתָּה וְעַתָּה כְּעֵת מִוְנָה וְעַתָּה לְרִיקוֹן* a time of mourning and a time of dancing Eccl. 3: 4. Such verbs as *בָּרַךְ* to finish, *יָרָא* to fear, *יָמַד* to hinder, and *צִוָּה* used negatively to command not to do anything, may be followed by *מִן* from with the infinitive. Thus *Moses finished בָּרַךְ speaking lit. from speaking* Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but *לֵךְ* ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but *בָּרַךְ he finished speaking lit. to speak* Gen. 18: 33, which is the more usual construction. *יָרָא he feared to dwell*, Gen. 19: 30, but *אֶל-הַיָּרֵאָה fear not to go down* Gen. 46: 3, Ex. 3: 6, 34: 30; *he hath restrained me מִבָּרַךְ from bearing* Gen. 16: 2; *I shall command בְּהִמָּצֵר not to rain lit. from raining* Isa. 5: 6, though the more usual construction would be *לֹא-יִמָּצֵר not to rain* Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. *מִן* is also used with the infinitive in other connections in a negative sense *his eyes were dim מִן-רֹאֵה* so as not to see lit. from seeing Gen. 27: 1, *מִן-עֹשֶׂה not doing thy ways מִן-מִצְוֹת not finding thy pleasure* Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future *מִן-יִקְרָא* Deut. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better מִן-בִּטְחָן than to confide in man* Ps. 118: 8, 9, Eccles. 4: 17, though *לֵךְ* may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, *מְעַט-לֵךְ too little to be* Mic. 5: 1.

c. The preposition *לֵךְ* is used with the infinitive to express (1) design or purpose, *he went up לְעֹלֹתָהּ וּלְזִבְחֹתָהּ to worship and to sacrifice* 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 33: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah לְעֹשֶׂה* so as to walk in his ways *לְעֹשֶׂה to keep his statutes* 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey לְעֵד-יָדָע until he knows* Isa. 7: 15; or to the Latin gerund in *do לֵאמֹר spoke saying lit. so as to say*, Lev. 10: 3 (but Num. 6: 23 *לֵאמֹר* by § 280. 2), *בָּרָא לְעֹשֶׂה created so as to make*, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action *לְעֹשֶׂה at Joab's sending i. e. when Joab sent* 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, *לְעֹשֶׂה that which is to be* Eccles. 3: 15, *מִה-לְעֹשֶׂה what is there to do i. e. what shall I do* Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, *הָיָה לְעֹשֶׂה the sun was about to set* Gen. 15: 12, Josh. 2: 5, *לְעֹשֶׂה they came to be* 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, *לְעֹשֶׂה one is to cut*, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, *לְעֹשֶׂה it is not possible to add to it and לְעֹשֶׂה there cannot be taken from it* Eccles. 3: 14, 2 Chron. 20: 6; necessity, *לְעֹשֶׂה Ephraim is to bring out i. e. must bring out* Hos. 9: 13, *לְעֹשֶׂה one must not make mention* Am. 6: 10, Job 30: 6; propriety or duty *לְעֹשֶׂה is not to be registered* 1 Chron. 5: 1, 9: 25, *לְעֹשֶׂה should one help the wicked* 2 Chron. 19: 2, *לְעֹשֶׂה you ought to smite* 2 Kin. 13: 19. In some instances it is doubtful whether *לֵךְ* with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as *ב* *in*, *כ* *like*, *עד* *until*, *על* *upon*, *לְבַעַל* *in order to*, *לְבַעַל* *because of*, *לְפָנַי* *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. *הָיָה* *to be* after a preposition, *he removed her מִן־הָרָמָה* *from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. *בְּהִנְיָצָם* *in their being created* i. e. *when they were created*; *בַּיּוֹם הַהוּא אֶעֱלֶה אֶת־הַשָּׁמַיִם* *of Jehorah God's making earth and heaven* Gen. 2: 4; *לֹא הָיָה מַיִם* *there was no water* *לְשִׁתּוֹת הָעָם* *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, *וְיָשְׁבָה* *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, *וְיָצַא מִן־הָאָרֶץ* *the accepting of the person of the wicked* Prov. 18: 5, *וְיָצַא מִן־הָאָרֶץ* *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle *so* interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. *e*, 259.

e. The negative adverb ordinarily used with the infinitive is *לֹא*, *I commanded thee לֹא לֵאמֹר* *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once *לֹא* *לֵאמֹר* 2 Kin. 23: 10; with the prep. *בְּ*, *לֹא בְּ* Num. 14: 16, Ezek. 16: 28, *לֹא* occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; *לֹא עַד־* four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, *הִנֵּה הָרָג, בָּקָר וְשֹׂאֵת צֹאן אֵלֶּל בָּשָׂר וְשִׁחֹת יִנֵּן* *lo! slaying oxen! and killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do הִנֵּה* *take away the hedge, שִׁבְרֵי* *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* כָּרְסוּהָם *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* בְּחֵלְלִי וּבְעֵלְלִי *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them* ... הִקְדִּישׁוּם *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* וְרָפְאוּ וְרָצְאוּ *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. הִתְחַלְּתָם Josh. 3: 16, הִתְחַלְּתָם, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, *and they blew with trumpets* וַיִּנְקְלוּ *and brake the pitchers* prop. there was breaking pitchers Judg. 7: 19; *all this* רָאִיתִי וְנָתַתִּי אֶת־לִבִּי *I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money* וְכָתוּב *and write the papers* וְהָחוּם *and seal (them)* וְהָגִיר *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, הָרַב טָמֵאֵתִי רָשָׁד (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so הָרַבִּים הָיִינוּ וְנָשָׁבָה הַחַיָּה *the living creatures ran and returned* Ezek. 1: 14, אֲנִי מְשַׁבַּח *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, זָכוֹר *remember the sabbath-day* Ex. 20: 8, הֵלֵךְ *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, בּוֹת תְּבוֹתָה *thou shalt surely die*, Gen. 2: 17, רָאָה רָאָה *we plainly saw* Gen. 26: 28, הִשְׁאֵל שְׂאֵל *asked very strictly* Gen. 43: 7, הֵיטֵב הַעֲלֹתִי *I have done very wickedly* 1 Chron. 21: 17, לֹא הִשְׁמִיד אֲשֶׁמֶד *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *thou shalt not conceal him but הָרַב תְּהַרְגֵנִי shall surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as כִּי or אֲשֶׁר *only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13, Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,

2 Kin. 18: 53, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal *סָקַל וְסָקַל* Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10(?), Pual *נִתְּנָה טִלְנָה* Gen. 37: 33, Hiphil *נָתַן וְנָתַן* 1 Sam. 23: 22, Hophal *נִתְּנָה וְנִתְּנָה* Ex. 19: 12, Hithpael *נִתְּנָה וְנִתְּנָה* Isa. 24: 19; or one derivative species with another of like signification, *הִשְׁתַּחֲוֶה לֹא תִשְׁתַּחֲוֶה* Lev. 19: 20, *הִתְחַלֵּל לֹא תִתְחַלֵּל* Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, *אָסַף אֶסְפֶּה* Zeph. 1: 2, Jer. 8: 13 (*אָסַף* and *אָסַף*), *הִשְׁתַּחֲוֶה וְהִשְׁתַּחֲוֶה* Isa. 28: 28 (*הִשְׁתַּחֲוֶה* and *הִשְׁתַּחֲוֶה*), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future is sometimes adopted in verbs joined with the abs. inf. *תִּשְׁתַּחֲוֶה* Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb *לֹא תִתְחַלֵּל* Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, *לֹא-יִתְחַלֵּל* Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, *הִתְחַלֵּל תִּתְחַלֵּל* Neh. 1: 7, *הִתְחַלֵּל תִּתְחַלֵּל* Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, *תִּתְחַלֵּל תִּתְחַלֵּל* 2 Sam. 6: 20. The finite verb is repeated, *וְהִשְׁתַּחֲוֶה וְהִשְׁתַּחֲוֶה* 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, *וְהִשְׁתַּחֲוֶה תִּתְחַלֵּל* Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, *וַיֵּצֵא וַיָּשָׁב* and *it went out going and returning* i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, *וַיֵּלְכוּ וַיִּלְכוּ* they went on *lowing as they went* 1 Sam. 6: 12, *וַיַּדְבֵּר וַיִּדְבֹּר* and *I spake to you acting early and speaking* i. e. continuously and earnestly Jer. 7: 13.

a. Thus, *וַיִּשְׁפֹּט וַיִּשְׁפֹּט* he judges, judges i. e. *is always judging* Gen. 19: 9, *וַיִּנְאֹץ וַיִּנְאֹץ* he is also forever devouring Gen. 31: 15, *וַיָּבֹא וַיָּבֹא* he has gone on refining Jer. 6: 29, *וַיָּבֹא וַיָּבֹא* and he shall come repeatedly Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus *I will go down with thee to Egypt and I will surely bring thee up* Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 *וַיְבָרֶךְ וַיְבָרֶךְ* might mean *kept on blessing* these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: *שָׁמַעְתָּ אָזְנְךָ* may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb *הִלְכִּים וַיִּשְׁאוּ* *they walk, mincing as they walk* Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, *עָלָה וּבִוְחָה ... הָיָה עֲלֶיהָ* 2 Sam. 15: 30, *הִלְכָּהּ* Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, *וַיִּלְכְּדוּהָ הַלְלָהּ וַיִּתְּנוּ* Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, *וַיִּשְׁמְרוּהָ ... הַלְלָהּ* Judg. 4: 24; the finite verb is omitted in *וַיִּתְּנוּהָ* Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, *וַיִּתְּנוּהָ הָיָה הַלְלָהּ וַיִּתְּנוּ* Gen. 8: 5, *וַיִּתְּנוּהָ הָיָה הַלְלָהּ וַיִּתְּנוּ* 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, *וַיִּתְּנוּהָ הָיָה הַלְלָהּ* Josh. 6: 13, *וַיִּתְּנוּהָ הָיָה הַלְלָהּ* 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, *לְהַיָּתִים* *in order to widows' being their prey* and *וַיִּבְנוּ* *that they may plunder orphans* Isa. 10: 2, *וַיִּתְּנוּהָ* *leading counsellors away spoiled* and *וַיִּתְּנוּהָ* *he maketh judges fools* Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוּאֵלִי הֵנֵךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5: 11, לֹא אוֹכִיף עוֹד אֶרְחָם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, בְּשִׁבְרִים הֵלֵךְ *being early to go* or *going early* Hos. 6: 4, הוּאֵלִי וְרָאִיתִי *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly and made Abimelech king* i. e. *in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תִּרְבֵּי דְבָרֶיךָ *do not multiply speak* i. e. *speak much* 1 Sam. 2: 3, Ps. 51: 4, הִעֲמִיקוּ יְהוָה *they have deepened* i. e. *deeply corrupted* Hos. 9: 9, וַיִּשָּׁחַר וַיָּרָץ *and he hastened and ran*, ran hastily 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיֵּסֶד שֵׁלֵחַ Gen. 8: 10 *and he added to send* or וַיֵּסֶד שֵׁלֵחַ 1 Sam. 19: 21 *and he added and sent*, for *he sent once more*; וַיָּשֹׁב לִרְאוֹת Job 7: 7 *return to see* or שָׁבָה וַיֵּרָאָה Eccl. 4: 7 *return and see for see again*; וַיָּבֹא הַקָּרִיב לְבֹא *brought near to come*, came near Gen. 12: 11, וַתִּבְרָח לְהִסְתֵּר *didst hide thyself to flee*, flee secretly 31: 27, וַתִּשְׁאַל לְשֵׁאִל *thou hast been hard in asking*, asked what is hard 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הוּאֵלִי הֵעֲזָרָה *he was wonderfully helped* 2 Chron. 26: 15 and הוּאֵלִי הֵעֲזָרָה *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אוֹכִיף אֶתְּכָם וְנִסְתָּחֵם *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא תוֹכִיעִי וְהָרְאוּ-לִי *thou shalt not add they shall call thee* i. e. *thou shalt no more be called by them*, Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲפַלְּהָ *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; וְיָדַעְתִּי וַיִּמְצָאֵהוּ *I knew and might find him* i. e. *how to find him*, Job 23: 3.

OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it **הַ** the sign of the definite object; if a personal pronoun, it is suffixed either to **הַ** or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative **יְהוֹה** ver. 7.

b. A noun, which is the direct object of a verb, may receive **הַ**, whether it is definite, § 249, by signification, as a proper noun, *God tempted אֱלֹהִים אֶת־אַבְרָהָם* Abraham Gen. 22: 1, or is made so by the article, *God saw אֱלֹהִים אֶת־הַחָמָל* the light Gen. 1: 4, a pronominal suffix, *take, now, אֶת־בְּרִכְתִּי* my blessing Gen. 33: 11, or construction with a definite noun, *Jacob called אֶת־שְׁמֵי הַמָּקוֹם* the name of the place Gen. 35: 15. The particle **הַ** is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, **הַ** may be repeated before each of them, *I have given אֶת־הָאָרֶץ אֶת־הַכֵּנִיטִי אֶת־הַכֵּנִיזִיטִי* this land ... the Kenite and the Kenizzite, etc., etc., Gen. 15: 18-21; *they stripped אֶת־יוֹסֵף* Joseph of his coat אֶת־כִּסְאוֹ הַמָּלְאֵךְ the full-length coat Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after אֵל , which of itself indicates the definiteness of the noun, *he reared up for himself אֵלֶיךָ the pillar* 2 Sam. 18: 18; *and carver strengthened אֵלֶיךָ gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; *אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ* 1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with אֵל : אֵלֶיךָ *this ye shall eat* Lev. 11: 9; *put אֵלֶיךָ this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; *אֵלֶיךָ אֵלֶיךָ whom they have cast into the prison* Jer. 38: 9; *he knew אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ what his youngest son had done to him* Gen. 9: 24; *אֵלֶיךָ אֵלֶיךָ whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter אֵלֶיךָ ; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, כָּל *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, אֵיִם *any one, each* Ex. 21: 28, Num. 21: 9, אֶחָד *one* 1 Sam. 9: 3. With personal pronouns, אֵלֶיךָ אֵלֶיךָ Gen. 32: 1, or אֵלֶיךָ אֵלֶיךָ Gen. 48: 20 *and he blessed them*.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, כָּל־אֵלֶיךָ *as for the iron, it fell* 2 Kin. 6: 5; $\text{כָּל־אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ}$ *as for all these (they were) men of valour* Judg. 20: 44; אֵלֶיךָ אֵלֶיךָ *as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13. Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. בְּ occasionally stands in a similar manner before a noun placed absolutely, בְּאֵלֶיךָ Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard אֵלֶיךָ as the sign of the object in such passages as $\text{אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ}$ 1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, אֵלֶיךָ is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, $\text{אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ}$ *dandum est terram, let the land be given* Num. 32: 5, $\text{אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ}$ *and there was told to Rebekah (i. e. some one told her) the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, $\text{אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ}$ *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11: 25, אֵלֶיךָ אֵלֶיךָ *and there was to him (he had)* Josh. 17: 11, 1 Sam. 20: 13, Josh. 22: 17, Neh. 9: 32, so with אֵלֶיךָ Hag. 2: 17. In 2 Kin. 18: 30 אֵלֶיךָ אֵלֶיךָ *the city shall be given*, the verb agrees with אֵלֶיךָ notwithstanding its reception of the sign of the object (אֵלֶיךָ

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without אֵין by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With הָיָה *there was*, $\text{הָיָה בְּלִי יָדָא}$ Gen. 5: 23, 31 (but וַיְהִי vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Dent. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, וַיָּבִיאוּ *and he brought* (them) Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, אֶרְאֶהוּ *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether לֹא אֶחְשֹׁבָהוּ *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is פָּעַל מְבֻטָּל *a verb that stands still*; a transitive is פָּעַל יוֹצֵא *a verb that goes out*; if it has one object, it is יֹצֵא לְשֵׁנִי *going out to a second*, another than its subject; if it has two objects, it is $\text{יֹצֵא לְשֵׁנֵי שְׁלֹשָׁה}$ *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same, $\text{כְּמַהפָּחַת אֱלֹהִים אֶרְסוּדֶם}$ *like God's overthrow of Sodom* Isa. 13: 19, $\text{לְשֵׁנְךָ אֶרְפֹּצֶה לְיִשְׁעֶךָ}$ *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: $\text{הַבַּיִת מָלֵא הָאֲנָשִׁים}$ *the house was full (of) men* Judg. 16: 27, $\text{שָׂבַעְתִּי עִלּוֹת אֵילִים}$ *I am sated (with) burnt-offerings of rams* Isa. 1: 11, הָכֵרְנִי כֹל *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills* $\text{הַהִלִּים תִּלְבָּה הָלֵב}$ *shall run (with) milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, *mine eye* יָרְדָה מַיִם *runneth down (with) water* Lam. 1: 16; *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, *a forest* $\text{צִיָּחִים צֹמְחִים בְּעֵצִים}$ *growing up with trees* i. e. producing trees Eccles. 2: 6; *a righteous man's mouth* $\text{פִּי יָבִיט תְּבִיבָה}$ *buddeth forth wis-*

dom Prov. 10: 31; *הִתְרַחֲקוּ* *they overflow with deeds of wickedness* Jer. 5: 28; *וַיִּשְׁלַח צְבָאֵי לִיְיָ* *and it shall creep i. e. swarm with frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלְכוּ אֶת כָּל-הַמִּדְבָּר* *and we went (through) all the wilderness* Deut. 1: 19, and figuratively, *הֵלֵךְ בְּדַרְכֹת* *walking (in) righteousness* Isa. 33: 15, *וַיָּבֹאוּ הָעִיר* *and they came into the city* Josh. 8: 19, *וַיֵּצְאוּ אֶת-הָעִיר* *they went out (of) the city* Gen. 44: 4, *עָלוּ* *they went up (to) the top of the mountain* Ex. 17: 10, *יֵרְדוּ שְׁאוֹל* *they shall go down (to) Sheol*, Ps. 55: 16, *יִמְהָרוּ* *they hasten (to) her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הִלֵּמְתִּי חֲלֹמִים* *I have dreamed a dream* Gen. 37: 9; *וַיִּסְפְּדוּ שָׁם מִסִּפְדָּה* *and they lamented there a lamentation* Gen. 50: 10; *הָיָה תִּהְיוּבָה* *ye will be vain a vanity i. e. utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, *הָיָה בְּזִלְזָה קִנְיָאִתִּי* *I have been zealous a great fury* Zech. 8: 2, *אֶשְׁכָּח מָוֶת* *I shall sleep death i. e. the sleep of death*, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, *הָיָה אֶת-הַרְגְּלוֹ* *he was diseased in his feet* 1 Kin. 15: 23; *הַיְבֶשֶׁת אֶת-הַכִּסֵּא* *in the throne will I be greater than thou* Gen. 41: 40; *נִשְׁקֹף אֶת-פְּנֵי* *let us look one another in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, $\text{נָשָׂא קוֹלִי} \text{ } \text{אֶל־} \text{ } \text{קוֹלִי}$ *I cry as to my voice*, with my voice Ps. 3: 5. $\text{הִנְחֵהָ} \text{ } \text{אֶל־} \text{ } \text{יָדְךָ}$ *as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand; thou didst tread in the sea* $\text{הִלַּחְתָּ} \text{ } \text{אֶל־} \text{ } \text{כִּנְיֹוֹתֶיךָ}$ *as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, יָדְךָ 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish* $\text{יָפְתָהְךָ} \text{ } \text{אֶל־} \text{ } \text{דֶּרֶךְ}$ *as to the way* Ps. 2: 12, *impoverished* $\text{הִפְתָּהְךָ} \text{ } \text{בְּ} \text{ } \text{יְהוָה}$ *in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition בְּ 1 Kin. 10: 23, Jer. 30: 12, or אֶת 2 Chron. 16: 12.

§ 286. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of בְּ in (1) after such verbs as נָשָׂא (also direct object) *to seize or hold*, $\text{הִחְזִיקַתְּ} \text{ } \text{בְּ}$ (also direct object) *to lay hold of or hold fast*, הִבֵּתְךָ (also with בְּ or אֶת) *to cleave to*, $\text{בָּחַרְתָּ} \text{ } \text{בְּ}$ (also direct object) *to choose*, הִאֲמִינִי (with בְּ *to believe*) *to believe in*, $\text{בָּטַחְתָּ} \text{ } \text{בְּ}$ (with אֶת *to trust to*) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense $\text{נָגַחְתָּ} \text{ } \text{בְּ}$ (also with direct object, אֶת , עַל or עִי) *to touch*, $\text{שָׁמַעְתָּ} \text{ } \text{בְּ}$ (also with direct object, בְּ , אֶת or עַל) *to hear, hearken to*; with $\text{הִחַיְתָּהּ} \text{ } \text{בְּ}$ *to smell*, רָאָהְךָ or $\text{הִנֵּהְךָ} \text{ } \text{בְּ}$ *to see* it suggests that the sense is delightfully fixed upon its object, *to smell with pleasure, to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *with*, $\text{בָּיָא} \text{ } \text{בְּ}$ *to come with* i. e. *to bring*, Ps. 66: 13, $\text{הִלַּחְתָּ} \text{ } \text{בְּ}$ *to go with* i. e. *to take*, Ex. 10: 9, so $\text{עָשָׂהְךָ} \text{ } \text{בְּ}$ *to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after אָכַלְתָּ *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, $\text{שָׁתָהְךָ} \text{ } \text{בְּ}$ *to eat* Ps. 141: 4, $\text{שָׁתָהְךָ} \text{ } \text{בְּ}$ *to drink* Prov. 9: 5, $\text{הִתְּתָהְךָ} \text{ } \text{בְּ}$ *to give to drink* Ps. 80: 6 and the like; $\text{נָתַתְּךָ} \text{ } \text{בְּ}$ may be similarly used (the part taken from the whole) Lev. 7: 21, Dent. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), $\text{בָּגַדְתָּ} \text{ } \text{בְּ}$ *to deal treacherously with*, $\text{קָרַחְתָּ} \text{ } \text{בְּ}$ *to fight with*, $\text{בָּגַדְתָּ} \text{ } \text{בְּ}$ *to trespass against*, $\text{קָרַחְתָּ} \text{ } \text{בְּ}$ (also with direct object) *to rebel against*, $\text{הִלַּחְתָּ} \text{ } \text{בְּ}$ (also with אֶת or עַל) *anger burned against*.

b. Verbs denoting fear or shame are followed by מִן *from*, since one instinctively turns away from that which excites these emotions, so פָּחַדְתָּ , הִשְׁתָּחִי , הִשְׁתָּבַשׁ , הִשְׁתָּבַשׁ , which also take a direct object, and בֹּשֶׁת , הִשְׁתָּבַשׁ , etc.

c. Any verb may be followed by לְ to indicate the indirect object *to* which something is done, *he said* $\text{אָמַרְתָּ} \text{ } \text{לְ}$ *to them* Gen. 1: 28, *I have given* $\text{נָתַתִּי} \text{ } \text{לְ}$

to you, ver. 29, or for which something is done (dative of advantage) e. g. *לִּפְנֵי* to fear for or on behalf of Hos. 10: 5, *לְפָנָיו* to be zealous for, *לְמַחֲרָיו* to fight for, *לְהַשְׁתַּחֲוֹת* to pray for, *לְפָנָיו* plead for etc. It is thus used pleonastically with suffixes referring to the subject of the verb *לָךְ לָךְ* go for thee i. e. go thou, *לָךְ בָּרַח* flee thou, *לָנוּ נִקְרָא* we are cut off for us i. e. so far as we are concerned Ezek. 37: 11. The verb *הָיָה* to be with *לְ* may mean (1) to be or belong to any person *הָיָה לְךָ* it shall be or belong to thee i. e. thou shalt have it Josh. 17: 18. (2) to be for or serve as any thing *הָיָה לְאֵימָן* and it shall be for a sign Ex. 13: 16, or with *לְ* both of the person and the thing, *הָיָה לְךָ לְאֵימָן* to thee for a sign ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) to be unto or to become *הָיָה לְעַמָּה* he shall become a nation, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *לָךְ נָתַתָּה* thou hast given me the land of the south Judg. 1: 15 for *לְךָ* thou hast given to me, which occurs in the same verse; *לָנוּ אָתָּה* grant them to us Judg. 21: 22; *לְךָ אֶתְּנָה* I would declare to him Job 31: 37. So in a few instances after intransitive verbs, *לָךְ נִשְׁמַע* he grew up to me as to a father Job 31: 18, *לְךָ יִשְׁכְּנוּ* shall dwell with thee Ps. 5: 5, 13: 5, *לְךָ יִחַם* encamping against thee 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יָצְאוּ מִן־הָעִיר* Gen. 44: 4, or by the indirect, *יָצְאוּ מִן־הָעִיר* Josh. 8: 22; *לְמַחֲרָיו* to fight is followed by *עִמָּם* with Josh. 10: 29, by *בְּ* in (*בְּ* in eam) ver. 31, by *עָלֵי* against ver. 38, by *אֶת* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with *לְ* to, in reference to, thus, *לְ אָהַב* to love any one and to have love to any one, *לְ רָפָא* to cure and to perform a cure for any one, *לְ הוֹשִׁיעַ* to save and to grant salvation to any one, *לְ הַחֲרִיד* to destroy and to bring destruction to any one, *לְ הִשְׁמָע* to hear and to give ear to; *לְ הַגִּיד* to tell with or without *לְ*; *לְ הַצְדִּיק* to justify takes a direct object except Isa. 53: 11 where it has *לְ*; *לְ הַצִּיל* to deliver has *לְ* once Jon. 4: 6; so *לְ כָבֵד* to honour Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *לְ* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29, 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, **and** sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with **עִי** *with*, thus **נִפְּצָה תְּהַלֵּל בְּנֵי־יִשְׂרָאֵל** *blow the trumpet* Hos. 5: 8, **וַיִּשְׁמַע ה' בְּשִׁיעָרָם** *and he blew with the trumpet* Judg. 3: 27; **וַיִּפְּצוּ יְדֵיהֶם** *to spread forth the hands* Ps. 143: 6, but followed by **עִי** *to spread forth with the hands* Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praeagnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, **תְּהַלֵּל לְאֶרֶץ** *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, **פָּדְדוּ אִישׁ אֶת־אֶחָד** *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 **וַתֵּעֶן רָחֵל מִן־קִרְנֵי הַבָּיִת** *thou hast answered (by saying) me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: **וַיַּעֲבֹדֵנִי אֹתֵי־בָשָׂר** *and I will make thy oppressors eat their own flesh* Isa. 49: 26; **לֹא הָרַאֲנִי אֶת־עַלְאָהָם** *he would not have caused us to see all these things* Judg. 13: 23; **וַיַּעֲדֵלְהָם** *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion, § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all אשר צוה אלו which God commanded him* Gen. 6: 22; *להורות את-בני ישראל את כל-הדינים להם to teach the children of Israel all the statutes* Lev. 10: 11; *היהת את-צוואתי לך thou hast smitten all my enemies on the cheek* Ps. 3: 8; *שאו ידך למקדש lift up your hands to the sanctuary* Ps. 134: 2; *והרבים מהחלה and he shall discomfit them a discomfiture* Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שאל to ask* Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *רצה to instruct* Prov. 31: 1, *צוה to command* Ex. 4: 28, Deut. 1: 18, *ענה to answer* 1 Sam. 20: 10, Job 9: 3, *עלל to treat well or ill*, Gen. 50: 15, 1 Sam. 24: 18 (comp. *קלם* Ps. 21: 4, *שילח* Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 23, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. b, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *והקיפו אלו אבן and they overwhelmed him with stones* Lev. 24: 23; *והגדלת אתם חגית and thou shalt gird them with a belt* Ex. 29: 9; *תזרע את-האדמה אשר-תזרע with which thou shalt sow the ground* Isa. 30: 23; *והיצר את-האדם עפר and he formed the man of dust* Gen. 2: 7; *אשר שלחתי for which I have sent it* Isa. 55: 11; *והבנה את-האבנים מנחה and he built the stones into an altar* 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 6, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, *הקשה* Num. 10: 2, *הקשה* 17: 3, *אשר* Deut. 15: 14, *אבן* 28: 24, *ראשית* Judg. 7: 16, *ברית* Ps. 21: 7, *עבד* 74: 2, Isa. 37: 26, *קיר* Ezek. 4: 3. The result: *I will make all thine enemies ענה back*, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you בזה*

destruction, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition *בְּ* *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by *מִן* *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by *לְ* *to*, *into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע בָּסָל* *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, *שָׁמַעְתִּי אֶפְרַיִם מְתוֹדֵד* *I have heard Ephraim bemoaning himself* Jer. 31: 18, *אָתָּה רָאִיתִי צַדִּיק* *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *תִּבְדֹּל קִשְׁתָּם אֶחָד־לְשׁוֹנָם* *their tongue as their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *עֹלֵז* *unleavened* Lev. 10: 12, *חַיֵּי הַמֶּלֶךְ* *alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *וְכִשְׁמַע הַמַּלְאַךְ הַמַּלְאַךְ* *the angel that smote* 2 Sam. 24: 17; *וְכִשְׁמַע הַמַּלְאַךְ* would mean that *he saw the angel smiting*, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 *וְכִשְׁמַע אֶת הַמַּלְאַךְ* *remember me and thee riding* the pronouns are in their separate form and *אֶת* is attached to the predicate participle. Such a clause may be subordinated to *קוֹל* uttered as an exclamation or to *שָׁמַע אֶת־קוֹל* as well as to *שָׁמַע* itself, *קוֹל הַדּוֹלֵי דוֹפֵק* *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; *וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מְהֻלְלִים* *and they heard the sound of Jehorah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. *רָאָה* *to see*, when the predicate is an adjective, admits a twofold construction, either *אֶת־רָאָה* *the light that it was good* Gen. 1: 4, 12: 14, 13: 10, or *רָאָה* *that the tree was good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וְנִמְלְתֶם אֶת בְּשָׂרְ אֶרְלֹתְכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, *וַתִּמְלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1: 7, *שָׁלְחָה קְשָׁה* *sent* (or charged) *with a painful message* 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, *חֶמֶץ* Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* *בִּלְחֵם* *unleavened* Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, *וְהָרָאָה אֹתוֹ* *and it shall be shown the priest* Lev. 13: 49, but on the other hand *וְהָרָאָה* *which thou wast shown* Ex. 26: 30.

b. The agent of a passive verb may be indicated by *לְ* as the one to whom the action belongs, *וְהָרָאָה לָנוּ* *we are accounted by him strangers* Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, *וְהָרָאָה לָנוּ* probably *shall be held under pledge by it* as its debtor Prov. 13: 13, 14: 20, *וְהָרָאָה לָנוּ* *kept by its owner*, Eccl. 5: 12 (but *וְהָרָאָה לָנוּ* *kept for thee* 1 Sam. 9: 24), Jer. 8: 3; or less frequently by *מִן* as the one from whom the action proceeds, *וְהָרָאָה מִן* *not reserved by the Almighty?* Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וְהָרָאָה בְּאֵר* *and behold (it was) very good* Gen. 1: 31; *וְהָרָאָה גְּדוֹלָה* *and he was greatly provoked* Neh. 3: 33; *I am* *וְהָרָאָה בְּאֵר* *thy exceeding great reward* prop. *thy reward very much* Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: *בֵּרַךְ וּבֹקֶר וָעֶרֶב* *evening and morning and noon will I pray* Ps. 55: 18; *tarry here* *וְהָרָאָה לָנוּ* *to-night* Num. 22: 8; *Gideon came* *וְהָרָאָה לָנוּ* *at the beginning of the watch* Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *from generation* *דֹּר* *to generation* Ex. 17: 16. Time how long: *and he shall shut up the house* *וְהָרָאָה לָנוּ* *seven days* Lev. 14: 38; *the land rested* *וְהָרָאָה לָנוּ* *eighty years* Judg. 3: 30, Gen. 5: 3, 14: 4, Lev

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with אֵל when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, בַּדֶּלֶת *at the door of* Gen. 18: 1, Judg. 9: 35, בַּבַּיִת *at the house of* Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, בֵּית-לֶחֶם *at Bethlehem* 2 Sam. 2: 32, בֵּית-לָחֶם *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, בֵּית-לָחֶם Lam. 5: 6, *appear* בְּפָנֵי-יְהוָה *at the face of the Lord* Ex. 34: 23 (comp. 23: 17 בְּפָנֵי-יְהוָה). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: $\text{שְׁלֹשָׁה אַמּוֹת גָּבֹהַּ}$ *three cubits high* Ezek. 41: 22; $\text{חֲמִשָּׁה אַמּוֹת חָדָשׁ אֶרֶץ}$ *five cubits as to (in) length* Ex. 27: 1; *he went* $\text{יָצָא יְהוָה אֶת-יָמָיו}$ *a day's journey* 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: $\text{שִׁבְעִים פְּעָמִים יָשָׁב}$ *return seven times* 1 Kin. 18: 43; *he offered sacrifices* בְּכָל-מִסְפָּר *according to the number of them all* Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell* בְּשָׁלוֹם *in security* Dent. 12: 10; *ye shall not go* בְּחִפְזָא *loftily* Mic. 2: 3; *the tribes went up* $\text{לְעֵלֹת לְפָנֵי-יְהוָה בְּחֹק}$ *according to a law of Israel*, or this may be in apposition with what precedes, it is *a law of Israel* Ps. 122: 4; *thou shalt not go there* $\text{לֹא-תֵלֵךְ שָׁמָּה בְּיִרְאָה}$ *for fear of briars* Isa. 7: 25; *to serve him* בְּאַחַד שֵׁנִי *with one consent* prop. *shoulder* Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition $\text{בְּלִבְיָהוּ בְּלִבְיָהוּ}$ 2 Sam. 18: 5, or not $\text{בְּלִבְיָהוּ... בְּלִבְיָהוּ}$ Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

NEGLECT OF AGREEMENT.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, *וָאֵלֶּיךָ יָבֹאוּ* *let thy words come to pass* Judg. 13: 12, *יָשָׁרִים הַשְׁפָּטֶיךָ* *upright are thy judgments* Ps. 119: 137, *אֶתֵּיבָהּ פְּצוּלֶיהָ* *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, *וַיִּקְרָא הַשָּׂרָפִים וַיֹּאמְרוּ* *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, *בְּרִכָּתְךָ בָּרוּךְ* *they that bless thee shall each be blessed* Num. 24: 9, *יָמוּת בְּיָמֶיךָ כֹּל יֹרֵשׁ* *they who profane it shall every one be put to death* Ex. 31: 14, *יִקְחוּ מֵעַלֵּיהֶם צְדָקָתָם* *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, *נָתַן* Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, *בָּרָא אֱלֹהִים* *God created* Gen. 1: 1, *בְּעֹלְיוֹ יוֹמָת* *its owner shall be put to death* Ex. 21: 29, *קָשָׁה מְאֹד* *a hard master* Isa. 19: 4, *תִּחְיֶינָה* *thy youth is renewed* Ps. 103: 5. When the word *אֱלֹהִים* refers to

false deities, the sense is plural and it is construed accordingly, *בְּהַעֲשֵׂה אֱלֹהִים* so may the gods do 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, *בְּהֵמַת שָׂדֵה תְּשֹׁלֵג* the beasts of the field pant Joel 1: 20, *תְּשֹׁלֵג סִפְיָהָ* its floods wash away Job 14: 19, *תַּגְּלִים אֶחְזָקָה* pang have seized her Jer. 49: 24, *תַּגְּלִים רֶבֶצָה* jackals, their lair Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thüb. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, *τὰ ζῷα τρέφει*.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, *וַתַּחֲזִיזוּ הָעָם וַתַּעֲזִיבוּ* and the people hastened and passed over Josh. 4: 10, *אֶבְדוּם בָּצָר* lost sheep Jer. 50: 6, *קָדְשִׁים בְּכֵם קְהִלָּה* all the congregation, all of them are holy Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, *וַיִּשָּׁא הָעָם וַיִּחַדְּמוּ* the people was oppressed and the people hid themselves 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, *וַתִּשָּׂא בְּלִיַּהּ וַתִּקְרָא* and all the congregation lifted up and uttered their voice Num. 14: 1; *וַיִּשְׁמְעוּ הָעָם וַיִּבְרְחוּ* and the people believed and they heard Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun *אֶרֶץ* land, earth, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so **עַם** *people* in the following examples, **עָשָׂה לְךָ ה' חַטָּאת** *thy people has done wrong* Ex. 5: 16, **יְהוָה יֹשֵׁב הָאָרֶץ** *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with **הַיָּמָיִם** but with **הַיָּמָיִם**, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, **וַתְּהַלְלֵהָ הָרַגְלָהּ** *and they (queens and concubines) praised her* Cant. 6: 9; **יְהוָה הָיָה עִמָּךְ** *with you* (Ruth and Orpah) *as ye have dealt* Ruth 1: 8; **מֵתָהּ** *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 54, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. c), **וַיֵּשֶׁב** 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, **וַיִּהְיֶה** Isa. 57: 8, **וַיִּהְיֶה** Jer. 3: 5, **וַיִּהְיֶה** Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, **לֹא-יָשִׁיב אֹתָם הָאָרֶץ** *the land could not bear them* Gen. 13: 6, **וַיִּהְיֶה הָרָרָה** *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest are subordinate.

a. Singular predicate: **וַיִּכְסֶּה כֶּסֶם וְזָהָב** *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, **וַיִּהְיֶה** 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

directly to it, שָׂדֵי־חֶשְׁבוֹן אֶחָלָל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְאָה לָהֶם נֶפֶשׁ אֶחָדָה *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וְכָל־יְמֵי־שֵׁט *and all the days of Seth were* Gen. 5: 8, וְכָל־הַנְּשִׂאִים *and all the women went out* Ex. 15: 20, וְכָל־בְּחֹרֵי־הַבָּחֳרִים *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censurers*, קֹרַח וְכָל־חֵמְלוֹ *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנֵּנִי רֹאֶה *behold I (am he who) has laid* Isa. 28: 16, הִנֵּנִי יוֹסֵף *behold I (am he who) will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthon), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, *לְמוֹנֶה אֲשֶׁר שָׁמוּעַל* *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Dent. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5, 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply שָׁם from ver. 9), 63: 18 (or הָאָרֶץ), Dan. 12: 3, Zech. 9: 17.

REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, *שָׁנָה שָׁנָה year by year* Deut. 14: 22, *בַּבֹּקֶר בַּבֹּקֶר in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, *אִישׁ-אֶחָד לְשִׁבְט* *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, *שִׁבְעָה שִׁבְעָה by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, *מֵעֵת מֵעֵת little by little* Ex. 23: 30.

a. So also *שָׁנָה אַחֲרֵי שָׁנָה year after year* 1 Sam. 1: 7, *שָׁנָה שָׁנָה year after year* 2 Sam. 21: 1; *יּוֹם יּוֹם* Gen. 39: 10, *יּוֹם בְּיוֹם* 1 Chron. 12: 22, *יּוֹם יּוֹם* Esth. 2: 11, and once without repetition *יּוֹם* Jer. 7: 25 *daily, day by day: the breadth* (of the court) *חֲמִשָּׁים חֲמִשָּׁים fifty* (cubits) at each end and so on throughout Ex. 27: 18; *אִישׁ אִישׁ any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, *דֹּרֹת דֹּרֹת generation and generation* i. e. *many generations* Deut. 32: 7, *עוֹלָם עוֹלָם קוֹלָם קוֹלָם precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, *בְּאֵיתָ בְּאֵיתָ pits on pits* Gen. 14: 10; or with the implication of diversity, *אֶבֶן אֶבֶן a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, *לֵב לֵב a double heart* Ps. 12: 3.

a. So *אֶבֶן דֹּר דֹּר generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibh, *דֹּרֹת דֹּרֹת generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14, Esth.

1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Jeel 4: 14; **וְהוּא** *who and who i. e. what different persons* Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, **צֶדֶק צֶדֶק** *justice, justice i. e. nothing but justice* Deut. 16: 20, **עֲמֹק עֲמֹק** *exceeding deep* Eccl. 7: 24; so with adverbs, **בְּאֵזֶר בְּאֵזֶר** *mightily, mightily* Gen. 7: 19, and even a conjunction, **וְגַם** *because even* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (**אֵל**), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 43: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description **בֵּית יְהוָה** *the house viz. the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, **כָּל־מִשְׁכָּנָיו וְכָל־מִשְׁכָּנָהּ** *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, **הַהָרִים הָרַבִּים הָרַבִּים** *a heap, two heaps* Judg. 15: 16, **שָׁמָּה וְשָׁמָּה** Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, **וְהַשְׁמָדָה וְהַשְׁמָדָה** *waste and desolate* Ezek. 6: 14, 33: 29, **שָׁמָּה וְשָׁמָּה** Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) **יְהוָה יְהוָה** Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, **קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ** *holy, holy, holy*, Isa. 6: 3, **אֶרֶץ אֶרֶץ אֶרֶץ** *O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a nominal suffix for the sake of emphasis, **מִיָּתִי מִיָּתִי** *my dying, mine* 2 Sam. 19: 1, **אֲתָּה יְיָ אֱלֹהֵינוּ** *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, **לְשֵׁת סֵם־הַרְגָּה** *to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 44,

1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with אֲנִי before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with אֲנִי Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by אֲנִי with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27.

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32, 30, § 256. 1. a.

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaeic, but occurs with less frequency in Hebrew, $\text{וַיַּרְא אֶת-הַיָּלֶד וְהִיא עֹמֶד עָלָיו}$ and *she saw it, the child* Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'thibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 13: 4, 14: 13, Cant. 1: 6, 3: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near* $\text{וַיָּבֹאוּ הַיָּדָיוּתָם וְהַבָּנִים$ *they and their children*, Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

INTERROGATIVE AND NEGATIVE SENTENCES.

§ 298. 1. A direct question is indicated by the interrogative particle הֲ , וְהָתֵלֵךְ *wilt thou go?* Gen. 24: 58, $\text{הֲאִנִּי בְּמָקוֹם אֱלֹהִים}$ *am I in the place of God?* Gen. 50: 19; an indirect question by הֲ or אִם *if, to know* $\text{הֲיִשָּׂאֵם אֶת-הָיָדָיוּתָם}$ *whether you love* Deut. 13: 4, *inquire* אִם-יִשְׁתַּחֲוֶה *whether I shall recover* prop. *if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pends Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether אִם־נָא in Num. 17: 28, Job 6: 13 is equivalent to an emphatic נָא or to אִם־נָא (אִם as in oaths § 305. *a*). The force of the particle נָא may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. נָא asks a question, whose answer is uncertain, $\text{אִם־בְּיָמֶיךָ הַיְּשָׁרִים הָיָה אֱלֹהִים}$ *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: $\text{הֲיִשְׁמַר אֶת־נַפְשִׁי אֶת־אֶחָיו}$ *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand אִם־נָא expects an affirmative answer, $\text{הֲלֹא הָיָה אֲנִי אֶת־עַמִּי אֲמַרְתִּי לָאֵלֹהִים}$ *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes נָא demands an affirmative answer, where any other is obviously inadmissible הֲלֹא־הָרַגְתָּ *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, $\text{הֲלֹא־זֶה הָיָה לְךָ לְעֵלֶּה}$ *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances נָא introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by נָא and the second by אִם or וְאִם־נָא ; thus direct $\text{הֲאֵלֶּכֶת אֲנִי אֶת־הַיָּם}$ *shall I go* $\text{אִם־נָא אֶת־הַיָּם}$ *or shall I forbear?* 1 Kin. 22: 6, $\text{הֲיִשְׂמֵחַ לִּי הַיָּמִין}$ *is it any pleasure* $\text{וְאִם־נָא תְּבָרַח}$ *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* $\text{הֲיִשְׁכַּחַד הָיָה לַיהוָה}$ *whether Jehovah had prospered his way* אִם־נָא לֹא *or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by אִם־נָא or, *who knoweth* $\text{אִם־נָא יָדָע הָיָה אִם־נָא סָפֵל}$ *whether he shall be a wise man or a fool* Eccl. 2: 19, or by נָא repeated $\text{הֲיִשְׁכַּחַד הָיָה הַיָּמִין הֲיִשְׁכַּחַד הָיָה הַיָּמִין}$ *whether they be strong or weak* Num. 13: 18, $\text{הֲלֹא־הָיָה אֲנִי אֶת־הָעָם הַזֶּה לְעֵלֶּה לְעֵלֶּה}$ *have ye called us to impoverish us or not?* Judg. 14: 15 or by נָא $\text{אִם־נָא הָיָה הַיָּמִין הֲלֹא־הָיָה הַיָּמִין}$ *hath there been the like or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם־נָא $\text{אִם־נָא הָיָה הַיָּמִין הֲלֹא־הָיָה הַיָּמִין}$ *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, $\text{אִם־נָא הָיָה הַיָּמִין הֲלֹא־הָיָה הַיָּמִין}$ *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry אִם־נָא is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, שְׁלָם *thy coming is peaceful?* 1 Sam. 16: 4, לְיָנֵזֶר *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. כִּי *who* is sometimes strengthened by the addition of a demonstrative, thus הֵנָּה כִּי *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; הֵנָּה כִּי *Job* 13: 19; הֵנָּה כִּי *Esth.* 7: 5, Ps. 24: 10, Jer. 30: 21. כִּי is so invariably used substantively that it is probably to be so construed even in such combinations as לְבָרֵךְ הָיִהּ כִּי *who is a man that shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; כִּי *what* on the other hand is often used attributively, כִּי־בְרָכָה *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. כִּי always stands at the beginning of its clause unless preceded by a noun in the construct state, בֶּן כִּי *whose son?* 1 Sam. 17: 56, 58 or by a preposition אַחֲרֵי כִי *after whom?* 1 Sam. 24: 15; the subject may emphatically precede לְמַדָּה כִּי *for what? why?* 2 Sam. 24: 3. הֵ is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by הֵ Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous לֹא הֵבִיאָנוּ *thou hast not brought us* וְלֹא־תִתֵּן־לָנוּ *nor given us* Num. 16: 14, וּבְרִיחַתְּךָ תִּסְלֹחַ *rebuke me not* וּבְרִיחַתְּךָ תִּסְלֹחַ *nor in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, if לֹא תִשְׁמָעוּ *ye will not hearken* וּבִמְרִיתֶם *but rebel* 1 Sam. 12: 15, וְגִבֹּרְתֶם *turn not aside* וְגִבֹּרְתֶם *but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14. which must be repeated, if its force is to be extended, לֹא־רָבָה *he hath not despised* וְלֹא־שָׂנֵא *and hath not abhorred* וְלֹא־הִסְתָּר *and hath not hidden* וּבְשִׁגְלוֹ שָׁמָּה *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, לֹא־וָאֵתָּה *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. b.

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

b. Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause. לֹא is in poetry sometimes prefixed to nouns forming a sort of negative compound, לֹא-אֱלֹהִים *a not-God*, incapable of being regarded as God, of a nature opposite to his, לֹא-עָמָל *a not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; לֹא and אֵין are exceptionally used as nouns in Job 6: 21, 24: 25.

c. There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus $\text{לֹא יֵאָכְלוּ מִן הָעֵץ בְּכָל הַיּוֹם}$ Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. *e*; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in $\text{לֹא יִנָּחֵץ לְעוֹלָם וָעֶד}$ Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in $\text{לֹא יִנָּחֵץ לְעוֹלָם וָעֶד}$ Jer. 3: 12 the negative qualifies יִנָּחֵץ it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of לֹא and אֵין with the different forms of the future, see §§ 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, for לֹא with the participle see § 278. 4. *b*, for אֵין with the infinitive see § 279. *e*, for לֹא with the emphatic infinitive absolute, see § 281. 1. *b*.

RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay* $\text{בָּתֵּי עֹפֶרֶת אֲשֶׁר}$

יְסֻדָּם *whose foundation is in the dust* Job 4: 19; *the place* עָלָיו ... אֲשֶׁר *upon which* Ex. 3: 5; *thou* אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen* Isa. 41: 8; *thou* שְׂמִימְלֶכְךָ *whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁר-הוּא בּוֹשִׁיעַ *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא בְחַרְתָּךְ הוּא *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֲשֶׁר *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 הָיָה דְבַר יְהוָה *lit. that which was the word etc. for the word of Jehovah which was etc.*; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where אֲשֶׁר בְּנֵי יִשְׂרָאֵל must mean *those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 רְחוּקָה does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph* אֲנִי ... אֲשֶׁר *whom ye sold* Gen. 45: 4, Num. 22: 30, I-sa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who* הוֹצֵאתִיךָ *have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲשֶׁר אֲשֶׁר is not the relative with the first person pronoun added after the analogy of הֵיאָה in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if הָיָה is imper. *which put viz. thy glory*, but not if it is infin. *thou, the putting of whose glory* i. e. *who hast put thy glory*, § 132. 1. אֲשֶׁר when used as an indefinite pronoun, § 246. 2. b, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִשׁ פְּתָלָיוּ, *according to the dream of each*, Gen. 41:12, אִשׁ אֶחָד מִיָּד מֵאֵל מֵאֵל *from the hand of each one's brother* Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, *the silver of each* may be כֶּסֶף אִשׁ Gen. 43: 21, 44: 1 as well as כֶּסֶף אִשׁ 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

c. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8; but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 *ashes* אֲשֶׁר *to which the fire shall consume the burnt-offering* Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after בָּחַר, § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after קָבַץ Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or אֲשֶׁר may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by אֲשֶׁר . . . אֲשֶׁר, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to אֲשֶׁר . . . אֲשֶׁר) Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in אֲשֶׁר, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* וַיֹּצֵא אֶת־אֲשֶׁר־עַל־בֵּיתוֹ *and he commanded him who was over his house* Gen. 44: 1, Jer. 15: 2, *to make thee understand* אֲשֶׁר *that which shall befall thy people* Dan. 10: 14, אֲשֶׁר *to those who* Gen. 47: 24, Ruth 2: 2, אֶת־אֲשֶׁר־שָׂנֵאתָ *into the hand of them whom thou hatest* Ezek. 23: 28.

a. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun **כִּי** Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) **וְהָיָה נִזְהָר** Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed **וְהָיָה אֲשֶׁר** 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject **אֲשֶׁר** *he that shall come forth* etc. **וְהָיָה** *he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where **אֲשֶׁר** is understood in the first clause. The sign of the definite object **אֶת** or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause **עַד אֲשֶׁר** not *unto whom*, but *unto him who* etc. Isa. 29: 12, *I make thee to know* **אֲשֶׁר** *that which shall be* Dan. 8: 19, *we have heard* **אֲשֶׁר** *how* etc. Josh. 2: 10. Exceptions are extremely rare **אֲשֶׁר** *with whom* Gen. 31: 32, **אֲשֶׁר** *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds another in **בְּאֲשֶׁר** Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, **בְּשֶׁחַת עָשׂוּ** *into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, **אֱלֹהֵי עָשָׂהוּ** *God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent **בְּיַד־תְּשַׁלְּחָה** *by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) **שְׂאֵל הָעָמִי** *Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with **וְשֵׁ** Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 **יְהִרֶה עֲנָה** (but in the

parallel Isa. 15: 7 *מִתְּחִלָּה* (יִתְחַלֵּה), Hos. 1: 2 *מִתְחַלֵּת הַבָּרָר* *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. *b*. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 *בְּקוֹל יְהוָה* *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns *מָקוֹם* *place* and *יוֹם* *day* are in ordinary prose repeatedly put in the construct before the relative clause even when *אֲשֶׁר* is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where *יֵה* is used as a relative); Dent. 4: 10, Jer. 20: 14, 38: 28; so in the phrase *לְמַעַן הַזֶּה* *for the reason that, because* Dent. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, *מִצֵּם* *from the place* where Gen. 49: 24, *מִזֶּמֶן* *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by *Vav* Consec. *זֶרַע בְּנֵי אֲדָמָה וְהַחֲזִיקָהּ* *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where *מִכֶּכֶּי* means *from* that which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *I give to them* *הַנִּפְּסֵי* *those who shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render *לְבָשִׁי* that which is *upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *and*, *וְהָיָה שֵׁם* *and her name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative *הַזֶּה* or *זֶה* is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,

מִקְוֶה יְהִי נִסְדָּתָּ the place that thou hast founded Ps. 104: 8,
 מִזְמֹת זֶה הֵשִׁבוּ devices, that they have contrived Ps. 10: 2.

a. *זה* as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; *זה* Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; *זה* fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by *אֲשֶׁר* with no antecedent *אֲשֶׁר תִּקְלָא* *he whom* i. e. *whomsoever thou cursest* Num. 22: 6 or preceded by *כֹּל* Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as *כֻּלָּם* Lev. 5: 2 or *אִישׁ* Ex. 35: 21, 23, 24; *כִּי* Gen. 19: 12, Ex. 24: 14 and *כִּי* 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. *אֲשֶׁר יֵשׁ* lit. *there were those who* is repeated Neh. 5: 2-4 in the sense of *some others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with *ו*, § 306; thus *אֲשֶׁר* with *whomsoever of thy servants it shall be found* (i. e. if it be found with any one) *וְיָמָּה* *he shall die* Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); *כִּי* Hos. 14: 10, *כִּי* 1 Sam. 20: 4, and the combination *כִּי יִבְרַח* which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, *אֲשֶׁר* *כִּי* *אֲשֶׁר* *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding *שֶׁ* *כִּי* is only found in Ecclesiastes, see 1: 9, 3: 15 etc. *כִּי* is once found in apposition to a vocative *שֶׁיְהוֹדִי* *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with **כִּי**, while **וְ** has entirely lost its original pronominal character and is only used as a conjunction.

a. After **כִּי** or **כִּי־אֵלֶיךָ** *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* **כִּי־רָאָה יְהוָה אֶת־אֲפֻדְיִי** *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by **כִּי**, as *Jehovah liveth* **כִּי** (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6. 2 Sam. 4: 9, 10; so after **אֲנִי־חַיִּים** *as I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also **כִּי** may have the sense of a strong affirmation equivalent to 'it is so *that*', 'I affirm *that*', *surely, verily* Job 12: 2. In oaths and protestations **אִם** *if* has the force of a negative, and **אִם־כֵּן** *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, **אִם** 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; **אִם־כֵּן** Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. **אִם** is substituted for **אִם־כֵּן** in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause **כִּי** *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither* **כִּי־הֵאָזְנָה יְהוָה** *but God* lit. for God did Gen. 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently **אִם** is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me* **אִם־אֵלֶיךָ־כִּי** *except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob* **אִם־כֵּן** *but Israel* 32: 29 (if it is called, or when it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God?* **כִּי־יִשְׂכַּח** *no! but a wise man benefits himself* Job 22: 2; *who is blind* **כִּי־עִוְרִים** *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver* etc. and not this only, **אִם־כֵּן** *but to-morrow I will send* etc. 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present **אִם־כֵּן־אֲנִי** *not you but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to

make the antithesis obvious, *we will not hide from my lord* כִּי אֶסְתֵּיבָה but *the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; I will not return אֲנִי כִּי but 2 Sam. 15: 21 K'thibh; all are not dead אֲנִי כִּי but 2 Sam. 13: 33 K'thibh. In the last two examples אֲנִי is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by אֲנִי כִּי without a negative Num. 24: 22, Lam. 5: 22. When the particles אֲנִי כִּי belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 32; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 3: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֲנִי or כִּי, thus אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי.

HYPOTHETICAL SENTENCES.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5, 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. b, אֲנִי אֶלֶם אֶבְרִיאוֹתוֹ if *I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) וְהָיָה אֲנִי I *shall be a sinner* Gen. 43: 9, comp. 44: 32; אֲנִי אֶלֶם אֶבְרִיאוֹתוֹ if *a lion pass through a flock* וְרָמַס וְטָרַף he *will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6, Ps. 132: 12, Nah. 3: 12, and even as a frequentative past, § 267. 4, Gen. 31: 8 (but see pret.^o for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14: 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with אֲנִי Gen. 24: 42, 49, Judg. 6: 36,

with וְיִקְרָא Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. $\text{וְיִקְרָא וְיִשְׁמַע וְיִתֵּן אָזְנוֹ וְיִשְׁמַע וְיִתֵּן אָזְנוֹ}$ *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. $\text{וְיִתֵּן אָזְנוֹ וְיִשְׁמַע וְיִתֵּן אָזְנוֹ}$ *if thou direct* (lit. shalt have directed) *thine heart* וְיִתֵּן אָזְנוֹ *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 23: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by $\text{וְיִשְׁמַע וְיִתֵּן אָזְנוֹ}$ *surely*, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (וְיִתֵּן אָזְנוֹ), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, וְיִתֵּן אָזְנוֹ (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by $\text{וְיִתֵּן אָזְנוֹ וְיִשְׁמַע וְיִתֵּן אָזְנוֹ}$ Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, $\text{וְיִתֵּן אָזְנוֹ וְיִשְׁמַע וְיִתֵּן אָזְנוֹ}$ *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי *when* regards a case as actual, אִם *if* as contingent and uncertain, לֵב *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי תָבוֹא *when thou comest* (as thou surely wilt) $\text{וְאִם-לֹא יִתְּנוּ}$ *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לֹא תִחְיֶינָם *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by וְ vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם אֶחָדִי אֶחָדִי *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם עָמְדוּ *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם אֵל (לֹא אֵל) Esth. 7: 4, Eccl. 6: 6; לֹא Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with אִם; אִם אִם leaves the matter in doubt Gen. 43: 9, אִם אִם implies the reverse of the negative supposition that is made, אִם אִם אִם *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Km. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם אִם *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לֹא Gen. 17: 18, 23: 13, Num. 14: 2, 10: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, אִם וְאִם *and if they overdrive them* וְאִם *all the flock will die* Gen. 33: 13; וְאִם *and if he leave his father* וְאִם *he will die* 44: 22; וְאִם *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Km. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 23, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, אֶעֱשֶׂה *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, יִסְתֵּהר *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* וַיִּסְמֹךְ הָעֵמָקָה *while* (lit. and) *the camp was secure* Judg. 8: 11, Gen. 1: 2, 1 Sam. 18: 17, וְאַתָּה שֹׂנֵא *whereas thou hatest* Ps. 50: 17, Gen. 18: 13, וּבְגָדָיו לֹא תִשְׂרָפָה *without his clothes being burned* (lit. and his clothes shall not be burned) Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's *Lehrbuch*. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* וַיֵּרָא יְהוָה *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, וַיִּשְׂפְּחוּ אֶת־פְּנֵיהֶם *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with הָיָה Isa. 43: 8; with אָזָּךְ Prov. 17: 16. Other words may occasionally precede the subject, וְגַם וַיִּקְרָא Gen. 49: 10, עוֹדְנִי הָיָה 2 Sam. 18: 14, 2 Kin. 10: 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* וְלֹא אֲדַבֵּר *without understanding* Job 42: 3, וַיִּשְׁמָע 2 Sam. 13: 20, וַיִּשָּׁב Ps. 55: 20, וַיִּזְוֶה Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.

b. Circumstantial clauses may be attached without Vav, *Jehovah spake with you* אָנֹכִי עִמָּךְ *while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent with you* בִּירְחֵאֵל *having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins* אֵין כִּסְפָּא *without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* סָרְחָה רוֹסִיפִי *continuing to revolt* Isa. 1: 5, *wine inflaming them* הֵן יַדְלִיגֵם 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out* נִצְבְּתִים *stationing themselves at the door* Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. b, either the preterite, *he went there* לֹא־אָכַל *not eating bread* Ezr. 10: 6, Dent. 21: 1, Job 9: 25, or the future, *they planned a device* בְּלִי־יִשְׁכְּלוּ *without being able to perform it* Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb *a mountain falling wastes away* הָרִי־נִפֹּל הַזֶּה Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *while he, if he had taken warning, would have saved his life* וְהָיָא נִזְהָר *while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver* קָלִי בְּיָמָי *the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *for the child while living* בְּחַיָּתוֹ הַיָּלֵד *for the child while living* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *lo, when we come into the land, thou shalt bind* וְהָיָה אֲנִיָּהּ בָּאִים *lo, when we come into the land, thou shalt bind* Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *while one was still speaking, another came* עוֹד הָיָה מְדַבֵּר *while one was still speaking, another came* Job 1: 16; *and* הָיָה *and* בּוֹיָצֵאת *while she was being led forth, she sent* וְהָיָה שְׁלָחָה *she sent* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite אָבָה רָצָא *and he saw*

Jacob had only just gone out, וַיֵּצֵא עֲשָׂא when Esau came Gen. 27: 30, Judg. 3: 24, or a future with וַיֵּצֵא, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb,* Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

הַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament* וַיְהִי *and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Dent. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, הַיּוֹם וְהַיּוֹם בָּרֶגֶל *yesterday and the day before* i. e. heretofore Gen. 31: 5, הַיּוֹם וְהַיּוֹם *to-morrow or the day after* 1 Sam. 20: 12, שְׁנֵי יָמִים וְשְׁלֹשָׁה *two or three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had* וּבִגְדָתָם *and to speak more precisely in the pouch* 1 Sam. 17: 40; *in Ramah* וּבְצִיֹרָה *that is to say, in his city* 1 Sam. 28: 3; *thy hand* יְמִינְךָ *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow* וּבְקִלְעֵיהֶם *and that in all the camp* Judg. 7: 22, וְלִבְבָרָה 1 Chron. 9: 27, וּבְרֵבֵרֵיהֶם 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלַעֲמַל *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem, where the second term renders prominent something included in the first, but does not cover all that is intended by it*; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even*, *also*; *from Israel was* וְיִשְׂרָאֵל *even this*, other things and this too astonishing it is Hos. 8: 6, וּבְמָוֶתָם *even in their death* 2 Sam. 1: 23, וְשָׂאֵל *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וַיִּמְקְדֵיָם *with their cattle* Judg. 6: 5, 2 Kin. 11: 8, וַיִּצְוֹם *with fasting* Esth. 4: 3, וַיִּלְבֵּי *with my heart* Eccl. 7: 25, וַיִּקְרָהָ *with wrath* Isa. 13: 9, *the earth with its issues* 42: 5.

a. 1 Sam. 14: 18 וַיִּלְבֵּי *with the children of Israel*, unless as seems probable there is an error in the text; on the other hand וַיִּשָּׁר *with* is used for וַיִּשָּׁר 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וַיִּשְׂאֵן *but of the tree etc.* Gen. 2: 16, 17, וַיִּדְעַתְּ *but know* Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וַיִּרְפְּאֵנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Dent. 32: 21, 39. Vav may also introduce a reason, *give us help* וַיִּשְׁפָּא *for vain is the deliverance of man* Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וַיִּאֲנֵלְי *although I was their husband* Jer. 31: 32; or an inference וַיִּהְיֶינָה *wherefore turn and live* Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּבְשֻׁהוּ *and so they dry up* Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וַיִּתְּנֶה *else I would give it* Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וַיִּצְלִיחֻהוּ *and yet they prosper* (or it may be read *that they the orphans may prosper*) Jer. 5: 29, וַיִּצְדִּקְהוּ *and yet the righteous shall hold on his way* Job 17: 9; or the design or purpose, *they fasten it* וַיִּלְאֵה *that it move not* Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וְיָבֹל־לְאִישׁ as sparks fly upward Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וְאֵשׁ so a man Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהַמַּבּוּל when the flood Gen. 7: 6; Vav repeated may be equivalent to both ... and, וְקִדְשׁ וְאֹפֶקֶת both sanctuary and host Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by *וְ*. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֶלֶד or spear (prop. and there was not found spear) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וּמִן הַכִּזְוִים and from the goats Ex. 12: 15, these together form the mass out of which it is to be taken; וְיָרֶגֶז וְיִשְׁחַק not whether he rage or laugh, but more exactly both when he rages and when he laughs Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with *וְ* there is a tacit allusion to something that has preceded, or to a thought to be supplied, you rage וְאֵשׁ but I have established my king Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306, *if God will be with me and keep me, יהוה יהיה then shall Jehovah be my God* Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו on the third day Abraham lifted up his eyes Gen. 22: 4; וְהִנֵּה וְהִנֵּה thy hope, (is it not) the integrity of thy ways? Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, thy father's servant וַיֵּאמֶר I have been so hitherto, but now וְעַתָּה I will be thy servant.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by וַיִּשְׁלַח 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

b. Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after וַיִּזְכֹּר), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after וַיִּשְׁלַח), Ezek. 33: 33, Joel 4.

INDEX I.

SUBJECTS TREATED FULLY OR INCIDENTALLY.

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7...252. 2. *a*
8...276. *c*
9...275. 2. *d*
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15...275. 1. *c*
22...284. *a*
35: 5, 6...309. 1. *a*
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10...119. 2. *b*, 217.
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25...127. 2
36: 6...232. 5. *a*
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37: 6...6
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4...275. 2. *b*
5, 6...277. *a*
7...283. *a*
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15...24. *b*
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20...269. 2. *a*
23...163. 4, 287. 5. *b*
28...266. 1. *g*
29...275. 1. *b*
31...289. 4. *a*
33...106. *a*
38: 2...299
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8...261. 3. *b*
9...266. 2. *a*
11...92. *a*
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21...19. 2. *b*
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40: 5...257. 9. *b*
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11...275. 2. *c*
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- 42: 9...\$ 219. 1. *b*
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44: 3...285. 4. *a*
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49: 6...302. *a*
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13, 21...302. *a*
15...269. 2. *d*, 276. *c*
19...246. 2. *b*
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50: 3...245. 3. *b*, 272. *c*
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52: 9...276. *b*
53: 6...219. 1. *b*, 286.
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54: 9...269. 2. *a*
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20...309. 1. *a*
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23...299. *c*
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- 57: 5...\$ 271. *a*
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85: 14...275. 2. *c*
86: 2...19. 2. *a*, 126. 1
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87: 3...284. *e*
88: 2...258. 3. *a*, 302. *a*
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13....287. 5. *b*
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27....245. 2. *b*
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